

State Sunday School and B. Y. P. U. Convention  
At Laurel, Mississippi, March 8-10

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

JACKSON, MISS., FEBRUARY 17, 1921.

NEW SERIES VOLUME XXIII, NUMBER 7

The list of churches putting the Baptist Record into the budget is growing. You're next.

Rev. F. B. Meyer said: "Christians are either Bibles are libels."

Bates College (Baptist) of Maine defeated both Yale and Harvard in intercollegiate debate this year.

Pastor T. A. J. Brasley has been given an assistant pastor by his church at Martin, Tenn., a former student of Clark College.

By some slip last week the Baptist Record said that Dr. Ben Cox had received 100 members into Central Church, Memphis, during his pastorate. It should have been 1100.

The Watchman Examiner thinks that the negroes who have gone north must have left their church letters at home as only 80,000 of the 280,000 in New York City are connected with any church.

We have heard that R. S. Gavin, of Columbus will accept the call to Quitman. If this is true, we congratulate the church and predict a good time coming.

We haven't seen it put that way before but it seems to be appropriate: A news item says. "The church presented pastor Blank with a splendid car. He asks the prayers of all Christians."

The Bible Institute of Grenada County Association will be held in Grenada February 22-24. All the churches of the association are urged to have The people of the two churches here are prepared as large attendance at this meeting as possible. to entertain all who come.

The amount of grain and molasses which a few years ago went to making liquor in the United States, now goes to feed the hungry in Europe. There ought to be some assurance that the European countries now being fed by the United States do not use their food crops for making liquor

Secretary Gunter announces that the appropriations for 1921 to help churches was made by the Convention Board in December and the Executive Committee in January. The amount for this purpose has been exhausted and under prevailing conditions it would be impossible to promise more. This is said because many applications came in too late to be considered.

The Pastors of Holmes County met last week at Durant and planned an aggressive campaign in all the churches for carrying forward the work of the campaign. A week day meeting will be held in every church and then the following month a Sunday meeting will be held in each to round up the full sum by the last of April. This is sensible systematic and thorough.

In Alabama it is said that the Bible must be read in the public school every day, and that a school cannot draw upon the public fund unless this provision is complied with. In Louisiana the law forbids the reading of the Bible in public schools. Alabama is largely Protestant. Louisiana is predominantly Romanist. In Mississippi the law allows the teachers to do as they please.

R. W. Flinn, deacon in State Line Church, died February 4th, of paralysis.

Peloulets or Tarbells at \$1.50 each postpaid, while they last. See advertisement in another column.

Pastor M. J. Derrick rejoices in the good outlook before him at Fifth Ave., Hattiesburg. He was called to several other fields but feels more and more that the Lord wanted him at Hattiesburg.

The Chaplain of the United States Senate is said to get \$1,200 a year for his daily prayer. Sure its worth more than most of the speeches made there.

Brother George Darling is still in the Baptist Hospital. He is unable to sit up, but can read and do some writing. He would be glad to hear from friends over the State.

Dr. C. C. Pugh who did such excellent work in Mississippi goes on the fifteenth from Ft. Valley, Ga., to Williamsburg, Ky., where a great work in the pastorate awaits him. His friends in this state will follow him with interest.

A strange illness attacked an eight-year old girl in an Illinois town, causing her to talk in cessantly for a week. The doctors think it may have been caused by nervous strain in taking dancing lessons.

Outside of half a dozen places in Mississippi there is not a city of 15,000 people. Now can you realize that 15,000 people are dying of starvation in China every day. Every day enough pass away to equal the wiping out of a small city.

A billion and a half dollars is asked of congress at the present session for military and naval equipment. This is a poor way to spend money when millions of people in other countries are at the point of starvation and millions in our own land are said to be out of work.

Brother Joel D. Rice, sends in renewal for the fortieth year. He believes like the Record that all Scripture is inspired of God, and is profitable. He has no patience with those who discredit its teaching or authority or discount any book in it. He begs that those who write for the Record will abbreviate. Amen.

The Baptist Record makes no parade of its plans or improvements actual or proposed. However because some one occasionally refers to the matter of advertising, we may be permitted to call attention to the fact that the amount of advertising has been greatly reduced, thus increasing the amount of regular reading matter. Occasionally some belated individual who is several years behind the times will complain of the amount of advertising. Also we may say that for more than a year we have received no new orders for any kind of medical advertising. Some old orders have to be carried to completion. In this connection let us say that we have tried some of the medicines advertised and not are we still alive but have been greatly helped. But in deference to the judgment of good men whom we greatly honor, The Record has for more than a year refused all medical advertising. The Record runs on its own merits, and is not in an apologizing mood.

Twenty-four billion in money, they now tell us was the cost of the war to the United States.

Abraham's Wells at Beersheba are said to government assisting.

Abraham's Wells at Beersheba are said to have been recently equipped with modern pumps and furnish a good supply of water.

It is said that the number of Baptists in New Orleans has been doubled since the Bible Institute was planted there three years ago.

A storm near Oconee, Ga., killed two white people and 30 negroes. A school building in which were 82 children was twisted to bits and the children carried some distance, but only one child was seriously bruised.

The United States Navy needs 18 new chaplains. Three Southern Baptists are wanted. Must not be over thirty-one and a half years old. They should be college and seminary graduates, consecrated, sensible, of good health, a four-square man, tactful, with some knowledge of athletics.

The Osteopathic School at Kershville, Mo., sends out the statement that the prohibition amendment is making it harder for all the medical schools to get cadavers for dissection, as the people who used to be drunk and unidentified, now continue to live and the numbers of those who die paupers is diminishing.

Bro. George Darling resigned his churches in Copiah and Lincoln counties and is now at the Baptist Hospital in Jackson. He is anxious only that his churches secure proper leadership. He is now having opportunity to test the faithfulness of God's promises and finds rest by trusting His word. How manysoever be the promises of God, in Christ is the yea.

Brother J. E. Sweney, reports that ninety-one took examination at Jackson College, after studying the New Sunday School Normal Manual. Most of these were colored boys and girls who are students in the college, the others being preachers who were attending the Bible Institute. The grades were high, many of them running close to a hundred. Brother Sweney is convinced that this is one of the best fields of mission work in which we are engaged.

Figures have been going the rounds lately purporting to give the ratio of population to circulation of daily papers. This report puts Mississippi very unjustly at the bottom of the list. The figures are only for papers published in the state. It is well known that there are many daily papers published outside of the state which have a larger circulation in Mississippi than those published in the state. May be this is not as it ought to be, but it puts an entirely different light on the figures.

We have been much interested in looking through the new song book, "Songs of Redemption," gotten out by the Publicity Department of the Home Mission Board. It is a book of 271 numbers edited by the singing evangelists of the Board with a foreword by Dr. W. W. Hamilton, the Superintendent of Evangelism. It will pay the churches to examine its merits when buying new song books. They can be ordered from the Baptist Book Store in Jackson.



## GATHERING AND CONSERVING THE RESULTS OF AN EVANGELISTIC MEETING.

(Outline of talk by Frank M. Purser at McComb Session of Ministers' Conference.)

Introductory: Must consider what the results are. For the sake of conciseness, will speak of each result as it is mentioned.

## The Results and the Treatment:

1. Because of extra effort of visiting minister or of pastor, church members have renewed within them longing for good preaching. The reaction on the pastor may be jealousy, may be laziness. But should be renewed determination to preach sermons worthy of the name.
2. Music. The choir may be made mad or may be inspired by the visiting singer. Let the pastor see to it that his own heart is kept free from littleness in the handling of this result. Keep at work, if possible, the Junior or Sunshine Choir organized during the meeting.
3. Church Attendance. Habit renewed in some, created for first time in others. Pastors must not let the physical reaction cause a slump in his own work and keep him from immediate visitation of these members, who must be checked up on.
4. Amusements. During meeting, very probably some sermons against certain forms of amusements, such as dance, card party, etc. Church must be ready to direct play life of young and old, and to encourage wholesome play, even if the church does not have direct supervision of such play.
5. Life Decisions. Immediately following the meeting, preferably in personal conferences, is the great time to call out the called.
6. Doctrines. The people get a taste of them during the meeting. Continue to feed them. Preach what the Bible teaches. Positive preaching is better than negative preaching. Though some times the negative is needed for emphasis. Don't preach your doubts. Don't doubt.
7. Missions. The meeting should result in a new attitude toward Kingdom work as a whole. The best time to solicit a person for support of Kingdom work is immediately after conversion or reconsecration. When the heart is warm, then is the time to impress upon it the lesson of lovingly and cheerfully giving prayer, service, money.
8. Information. If your church does not send The Baptist Record to the home of every member the time to solicit subscriptions is during and immediately following the meeting. If your church does send The Record to every home, see to it that the new members are put on the list at once. Make them feel at home by prompt attention to this. You can get no better help for the garnering and conserving of the results than The Record in every home. After it is there call attention to it in your visits, and in announcements from the pulpit mention special articles. Also get into the homes Home and Foreign Fields. Careful distribution of tracts helps. Have your people yet had a copy of Dr. Truett's address and of the Convention Board? The first can be secured free from the S. S. Board, Nashville, Tenn.; the Report can be had from Baptist State Board, Jackson, Miss.
9. Through the Sunday School, the B. Y. P. U., the W. M. U. of the church, the Mission Study Class, teach, train, develop, utilize the old and the new members.
10. Have patience and sympathy. You are dealing with souls, not with things. Many of these souls have not grown in grace as perhaps you have. Remember that it has taken the Lord a long time to teach you. Remember His own sympathy with you. Be sympathetic.
11. Guard against laziness.
12. Baptism. When the new converts are won, see to it that the ordinance of baptism is administered promptly. It is strange how some people will, in their teachings emphasize this ordinance, but, in their practice, postpone indefinitely and neglect it. This is mentioned last for emphasis. This same admonition applies to the regular and careful observance of the Lord's Supper. The

results of an evangelistic meeting are never conserved unless the members of the local church are led into an appreciation of the sacrificing spirit of our Lord. One of the best ways to bring this about is by a regular and careful observance of the Memorial Supper of our Lord.

Conclusions: Our religion is the religion of Spirit. After all is said, the Spirit is the Life. Lead the hands and the feet into movements for God. Train the mind to think in terms of God. Above all, exert every effort of soul in drawing the spirits of men closer to the Spirit of God. Then will come these other things.

## ANNUAL REPORT COUNTRY WORK FOR YEAR 1920.

(by H. M. Harris.)

Returning to the field in the middle of January, I was taken down with typhoid and pleurisy for six weeks and after convalescence I took up the task of building a residence for my family, our former residence having been assigned to the single ladies during our furlough at home. The year 1920 has been one of the most unsettled of all China's history, brigandage, civil war and famine combined with governmental inefficiency have made the outlook very uncertain.

Despite the handicaps above mentioned, I am happy to report substantial progress along nearly all lines.

Accessions. Fifty four have been added to the church roll during the past year. By far the larger number of which were men, the heads of families. There is a crying need for work among women. We are hopeful that Misses Cox and Hare will soon be available to help Miss Walker who gives a part of her time to work among the country women.

The number of inquirers who desire baptism are fully as many as we have already received so that we hope in the Spring to receive a great many more. Perhaps nowhere in the whole world is there more hopeful outlook for Christian evangelization than in the country districts of north China now. The people appear to be more ready to accept the Gospel message. Particularly in one part of my field has there been a wonderful awakening. The work has been opened in that place for only four years and yet the evangelist has seen his efforts rewarded by receiving a hundred inquirers. There have been some wonderful answers to prayer in this field and the faith of the Christians there is simple and unaffected. Well do I remember preaching in the streets of that market town years ago on Prayer. It was at night and a lantern was hung against the wall while in front of the preacher swarmed a crowd of motley individuals who listened out of curiosity. We prayed for that place kneeling in the dust of the street and God has marvelously answered our petition. The fame of God's doings in this place is spreading into many places.

(2) SCHOOLS. In my field there are eighteen primary schools in which there are approximately three hundred pupils. Most of these schools are located in villages adjacent to the main outstations and they are used as preaching places as well as schools. The cost of these schools is almost incredibly small in proportion to the opportunity they afford. From them we hope to furnish students to the higher schools in Kaifeng and already many are going there.

(3) CONTRIBUTIONS. The whole country work around Kaifeng is only some six years old and we baptized our first Christians less than four years ago but we are pleased to see that they are making liberal contributions to the work. In one of the outstations we are building a small church and the Christians in other places have gladly helped in the building of this chapel.

During the year it has been my privilege to teach a class of government students each Sunday, in the Parables of Jesus. It was a great stimulus to find how ready is their response to

Christian teaching. During the summer I attended as a speaker and teacher, a summer Conference north of the Yellow River, in which one of our brightest young Christians at Kaifeng felt the call to the ministry; he is now studying for the ministry in Shantung University.

For next year it is my hope to greatly enlarge the work in the South Suburb of Kaifeng, to emphasize Bible Class Work in this and the other six outstations, conduct a larger evangelistic campaign, scatter more literature, increase the efficiency of the schools and develop Chinese leadership in the churches—in fact, to strive for an advance all along the line. I feel that I have the most efficient and consecrated band of Chinese fellow-workers I have ever had.

The task is large and the responsibility great. There are approximately four or five hundred thousand souls in my field. Surely this is a task big enough for any man. Who is sufficient for these things? Our sufficiency is of God.

HENDON M. HARRIS.

HOME MISSION RECEIPTS FOR NINE MONTHS  
May 1, 1920—January 31, 1921.

Alabama	\$ 32,054.91
Arkansas	6,979.42
District of Columbia	2,147.94
Florida	15,779.23
Georgia	86,898.09
Illinois	6,061.50
Kentucky	68,611.24
Louisiana	9,189.29
Maryland	20,593.20
Mississippi	25,253.56
Missouri	16,202.66
New Mexico	4,819.10
North Carolina	67,755.73
Oklahoma	2,979.10
South Carolina	31,600.36
Tennessee	42,063.27
Texas	17,205.86
Virginia	118,095.67
Miscellaneous	7,789.88
<b>Total</b>	<b>\$582,080.01</b>

B. D. GRAY,

Corresponding Secretary.

January 31, 1921

RECEIPTS OF FOREIGN MISSION BOARD  
FROM MAY 1ST TO FEBRUARY 1ST.

	1921	1920
Alabama	\$ 58,958.04	\$ 13,182.75
Arkansas	22,154.82	5,118.50
District of Columbia	13,723.84	1,304.66
Florida	16,995.12	17,277.63
Georgia	150,993.83	51,193.90
Illinois	7,510.00	4,170.61
Kentucky	122,215.98	74,452.53
Louisiana	11,227.36	8,418.99
Maryland	26,625.00	13,037.48
Mississippi	50,937.52	17,986.44
Missouri	23,220.28	14,877.81
New Mexico	3,000.00	3,000.00
North Carolina	92,806.21	30,336.95
Oklahoma	7,219.50	1,506.65
South Carolina	75,270.95	71,659.85
Tennessee	35,465.00	21,541.47
Texas	2,824.22	3,948.19
Virginia	189,317.57	57,280.89
<b>Total</b>	<b>\$910,465.24</b>	<b>\$410,295.30</b>

The Southern Tariff Congress which met in Atlanta, passed resolutions calling upon the United States Congress to pass tariff laws forbidding the importation into this country of anything which is produced in the United States. This is just plain insanity, which would put the whole population at the mercy of the profiteers. This certainly out-Herods Herod and out-Dingleys Dingley.



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Thursday, February 17, 1921.

## IMITATIONS.

Lessons Matt. 24, 3-14; 22-31; 36-44.

Texts Matt. 24, 32-33.

Our text is significant, inasmuch as it points us to great events which are to happen, and also informs us that those who watch—when they see the things happening—as predicted—may know that Jesus Christ is near, even at the door.

By way of introduction, may I say that my object tonight is to call your attention to certain events that are taking place, both in the secular and religious world, which, when compared with the Prophecies we read in our Lesson, concerning the Second Coming of our Lord, are indeed very significant.

The question as to whether we are living in "the last days" of this age, is,—many believe—beyond dispute.

However, to be forewarned is to be forearmed. My purpose, therefore, is to warn you of some of the many snares, pitfalls and delusions with which all men everywhere are beset; and being warned, that we may, like the Five Wise Virgins, have our lamps trimmed and burning—so that we may be ready when our Lord comes.

You will remember, in our Lesson (3 y.) that the disciples asked Jesus privately three questions:

1. When the Temple of Jerusalem should be destroyed?

2. What shall be the sign of Thy Coming?

3. Of the end of the World?

To that little gathering Jesus unfolded the marvellous happenings which were to take place before He should return. He also revealed to them how that terrible wars would take place; and that famines, pestilences and persecutions would come to the world; also,—because of the wickedness that will abound on every hand, "the love of many shall wax cold." (Matt. 24, 12.)

Our Saviour, Jesus Christ, then speaks definitely regarding the end of this age. He declares there shall be great tribulation, such as was not since the beginning of the world to this time,—no, nor ever shall be; (Matt. 24, 21.) He further states, that "except those days should be shortened, there should no flesh be saved." (Matt. 24, 22.)

With reference to our Saviour's prediction that false Prophets shall rise and shall deceive many, Jesus warns us that we should give no heed to anything these false prophets say; nor to go here, nor there, at their suggestions; but to remember that when Jesus comes, "He shall come as the lightning that cometh out of the East, and shineth even unto the West." (Matt. 24, 27.)

The remainder of the chapter deals with the future. Read it at your leisure. In fact, read the whole chapter, also Chapter 25. They are full of significance as to the near approach of the day of the "great tribulation" that is to take place; of the suddenness with which the Lord shall appear; and of the swift judgment that will overtake all Christ's rejectors.

Perhaps it will help us to understand things more clearly if we look at some of the points raised in our Lesson. Shall we begin with the third verse, the first point of which is:

(1) When shall these things be?

You will remember that Jesus had been speaking to the disciples about the destruction of the Temple in Jerusalem. The answer to the question is found in (Luke 21, 20-24) "When ye see Jerusalem compassed about with armies, then know that the desolation thereof is nigh," etc.

The destruction of the Temple is now a matter of history. In A. D. 70, Titus, with the Roman army, laid siege to Jerusalem, and after inflicting unparalleled suffering upon the inhabitants with great loss of life, they destroyed the Temple and City.

Question 2, and 3. "What shall be the sign of Thy coming," and "of the end of the world?" are answered in verses 4 to 23 of the lesson we read, in which many happenings are foretold as having to take place before our Saviour returns. Jesus Christ there says: "When ye see all these things, know that it (He) is near, even at the door."

Regarding the Sign of the Coming of Jesus, I would point out that there is nothing definite

## THE BAPTIST RECORD

THREE

stated in the Bible as to what that sign will be; but it is assumed by some students of prophecy, that the Sign of His coming will be the translation of the Saints as mentioned in 1 Thes., 4, 16, 17; "the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them (the resurrected Saints) in the clouds, to meet the Lord in the air." Whether this rendering of the Sign of our Saviour's coming is correct or not, one cannot positively say, but, for Tens of Thousands of Saints to be suddenly removed from the earth will be a most startling and wonderful event, and which no doubt will create consternation and alarm amongst those left behind, especially can one imagine this being so amongst those who, although regular attenders at the various places of worship, were never truly converted to God through Jesus Christ our Lord.

One of the events mentioned as having to take place is, there are to be wars, and rumors of wars. Wars have ever been with us. But the last great war "nations rose against nations, and kingdom against kingdoms."

Another prediction is Famine. Some of us remember terrible famines in India in recent years, but think of Central Europe and North China, now in the grip of famine; and the thousands that are dying as a consequence.

Pestilences also are referred to. Who can forget the scourges of disease that have swept the world, again and again, especially the last pestilence of "Flu" which swept around the world, when Hundreds of thousands of people died.

Persecution is also mentioned. The world has been shocked during recent years at the horrible massacres of the Armenians by the Turks. We also have some slight idea of the horrible cruelties and murders resorted to by the Russian Bolsheviks in their effort to stamp out religion, as also everybody who they thought were opposed to their system of government.

In a report to the British Government on the recent massacres in Russia, Sir Horace Rumbold says, "that unless all the information is inaccurate, the massacre of Jews by the Ukrainian Peasant Band (that is a body of soldiers) can find no parallel except in the massacres of the Armenians by the Turks. Sir Horace says that towns of many thousands of inhabitants, almost wholly Jewish, have apparently been wiped out. He considers that the completeness of the annihilation of these populations is the cause of the world having been kept in ignorance of this great crime. (The murderers left no one to tell the tale.)

Another prediction is, "that many false prophets shall arise and shall deceive many." Now what is the condition of things in this connection today? Let us see what is happening in England. I leave it for you to decide how far these things apply to your own country.

It is alleged that in London, England, more than half a million of people attend picture shows every Sunday evening. Some of God's saints protested against these shows being opened on the Lord's Day.

The result of the protest was that those favoring Sunday shows seriously proposed that Sunday Cinemas with their exciting pictures of drama, comedy and sport, should be made "religious" by the singing of two hymns and the giving of a short address by a clergyman at each show. If this were arranged, then the Christians who opposed Sunday shows were to be asked to withdraw their opposition.

To me, there is only one possible reply to such a request, which is, that the hymn-singing and preaching under such conditions, would be a mockery, and that there is no alternative but to strenuously oppose Sunday pictures as being a desecration of the Lord's Day.

Then there are "Religious Plays" at theatres, such as "The Sign of the Cross," "Esther," "Job," "The Great Name," and so on, at which Christians are often pressingly invited. In some of these plays, I am given to understand that—

Sham prayers are offered;

God's voice is parodied;

The scenes are suggestive of sin and evil.

I ask, can a Christian glorify God by attending such places; by associating himself with such blasphemies?

Here is another phase of the "signs of the times."

During Peace Year, a Sunday Games Association was formed, its object being to organize the playing of games on Sunday.

Another "Peace Year" production was the forming of Betting Clubs for young women, and, according to the Chief Constable of one of our largest provincial cities, betting on horse racing was largely on the increase.

Then look at what is happening in the religious world.

According to the "Catholic Directory," there are 905 Convents in Great Britain, notwithstanding the fact, that in 1854, the House of Commons declared by a large majority that the Inspection of Convents was urgently necessary. Owing, however to the influence of Rome in our Houses of Parliament, the Convent Inspection Bill has not yet become law—66 years. So this great system is allowed to re-establish itself in our midst, notwithstanding the rivers of blood that was shed by our forefathers to obtain our religious freedom.

What astounds one, however, is that there are many of our clergy—Church of England and Free Church—who declare for Roman Catholicism. A Church of England minister has written a pamphlet entitled, "Catholic because Roman Catholic," in which he says—"I have endeavored to live as a Roman Catholic in the Church of England."

Here is an extract from a London daily paper: "At the Anglo-Catholic Congress recently held in London, England, a minister read a paper on the Roman Catholic Church. He said, 'that though reunion with Rome is not now "practical politics," it is not in Rome's power to slam and bolt the door. Between Canterbury and Rome, he said, there are many points of unity, and each has suffered by separation.' This address was delivered before the Magnates of the Church of England.

I say there can be no union between Protestantism and Rome. "What fellowship hath righteousness with unrighteousness and what communion hath light with darkness?" (II Cor. 6, 16.)

Then, there is a new movement amongst the non-conformist churches, known as "The Society of Free Catholics." In the chapel of one of the founders of this movement can be seen the vestments, crucifix, the Madonna, High-Mass, Prayers for the Dead, and other Roman Catholic practices.

Another non-conformist pastor has published a book, "The Coming Free Catholicism." He actually attacks Protestantism, and pleads for Mass and the Confessional, and declares he is fascinated with the Roman Church.

Yet another Romanizing society in the Free Churches is known as the "Church Ideals Movement." They call themselves "High Church Non-conformists."

Can one wonder at the spiritual torpor everywhere manifest when such men are allowed to hold pulpits in our churches?

F A A., writing in the Nation, on "The Eclipse of Non-conformity," just recently, said: "It has lost its grip on the world, and its influence on society. Its congregations are smaller; its Sunday Schools are dwindling; and its young people are drifting away." What a sad picture!

I could tell you of other societies which are springing up around us, all of whom deny or pervert, more or less, of the Bible's teaching—such as Theosophy, Russellism, Christian Science, Mormonism, Spiritualism, etc. These are anti-Christ, BUT, in addition to the foregoing Bible mutilators, we now have what is known as "The Shorter Bible." This is, I believe, an American production. So far the New Testament only has been published, I believe; the Old Testament is to follow later. Time forbids to enter into detail regarding all the deletions made, but you can form some idea

(Continued on page seven)



# The Baptist Record

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'Phone 2131.

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BY THE

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tions, of 100 words, and marriage notices of 25 words,  
inserted free; all over these amounts will cost one cent per  
word, which must accompany the notice.

## EDITORIAL

### PROSELYTING.

Just what do people mean when they condemn proselyting? Do they mean that we are to remain indifferent to the conflict between truth and falsehood? Do they mean that the only moral attitude between right and wrong is neutrality? Do they mean to say there is no such thing as truth, or that there is no difference between truth and error, or that if there is we can never find it out, or that it is not worth finding out or adopting or advocating? Beware lest the devil put the seal of silence on your lips to prevent the testimony to the truth of Christ.

Or do those who decry proselyting believe that there is no responsibility on the man who holds the truth for advocating it; or that he has no responsibility for the man who is in error? Is it no concern of mine whether a man believes the truth or believes a lie? Is there no value in the truth that makes it worth proclaiming? Does it make no difference to the world whether it is taught or not? Do we believe the world will be as well off believing what is not true as believing what is true?

A man in whom the truth of God is cannot keep silence. If he has the truth in his heart and the love of the truth in him till it finds expression and advocacy. We will be like David who said, "When I kept silence my bones wasted away through my groaning all the day long. For day and night thy hand was heavy upon me." The truth of God is committed to us as trustees. We cannot but speak the things which we have seen and heard. We are weary of this soft headedness and hypocrisy that prevents a man from speaking out the truth of God.

There is just one of two causes, maybe both of them behind the failure to be faithful witnesses to all the truth of God. It may be that a man cries out against proselyting because he is secretly but deeply conscious in his own soul that he is not holding to the truth and the people with whom he holds fellowship do not hold the truth; and like a man living in a straw hut is alarmed every time the wind blows. He is afraid the truth, or those who represent it will invade his ranks and spoil his playhouse and carry off his flock. He cries like the demoniac of Gadara, "We know thee who thou art: art thou come to destroy us before the time?"

The other possible reason for opposing what is called proselyting is simple cowardice. There are people who had rather be at peace with men than have peace of conscience. They had rather be on good terms with men than on good terms with God. They are afraid of the shafts of criticism in the hands of those who are indifferent to the truth. And those who care not for the truth have dis-

covered their timidity and are making the most of it.

No sort of sympathy is here given to those who seek to draw people into their company that they may glory in their flesh, that they may boast of conquest and numbers. Only let the love of truth and the interest of men be our aim. Nor is any censure too severe for those who while they minimize the value of the truth, yet seek to win adherents to their particular group by setting before them certain worldly advantage and social position. Those who care least for the truth and are furthest from it, sometimes are keen to win others to their association, to their "church" by holding out the allurements of the world, the lust of the eyes or the vain glory of life.

### THE WAY OF THE UNGODLY.

The word ungodly of the first Psalm as found in the old version is changed to wicked in the American Revision, "The way of the wicked shall perish." The ungodly or wicked man (for they are the same called by either name) chooses his own path. He will not be directed by the hand of the heavenly father. His own will determines the course of his life. He decides what things he will find pleasure in and sets out upon the pursuit. Now this way is what the Psalmist says shall perish.

Were you ever lost in the woods or in a new or strange country. This experience has come to us more than once and the memory of those times is very vivid now. We started out on a well beaten road which evidently many had traveled, and which seemed to lead to a certain and desired destination. But further along, the ways began to separate and each one became more indistinct until at last they faded away and there was no road ahead. It so happened that each of these times when this happened to us, that night was coming on and darkness was settling down to add to the dimness and confusion. It is possible for one to understand in these conditions the horror of great darkness which came on Abraham.

But better still it is possible to understand in order to avoid the experience of the ungodly, whose way perishes, whose path fades away in the darkness and whose life goal ends in nothingness or vanity. Take the experience of any man who chooses his pleasures on the lower planes of the flesh. He travels the path for a while and seems to get real satisfaction out of it. But it is impossible for it to last. The conditions cannot continue which make gratification possible, or his own nature changes. His appetite fails; the flesh decays, the physical senses are losing their edge. The pleasure that was once derived is gone. Piti-able is the plight of a man or woman who has cultivated no spiritual tastes, has developed no love or joy in higher and holy things. The things that are seen are temporal, but the things that are spiritual and unseen are eternal. That is the only kind of life that finally survives. It is well for us if we can say with Paul, "Though our outward man is decaying, yet our inward man is renewed day by day."

### GOD IS NOT MOCKED.

It is said that the heathen at times paste bits of paper over the eyes of their idols that they may not see the wrong doing or deceit of the worshipper. It is difficult to understand how even a heathen can do such a thing without an inward sense of mirth. But there are people in Christian lands who seem to think they have blind folded the Lord, so that they can "get by" with any plans their hearts may devise.

Are they not virtually saying, "How doth God know," when they persist in sin without the fear of God in their hearts? Whatever their avowed belief in God or opinion about him, there are people who live as if they thought God knew nothing about what is going on in the world and so would never call them to account. We need to print on our memory afresh the words, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I take the wings of the morning

and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me."

Or again some act as if God were helpless to bring judgment on the transgressor; behaving as if God's hands were tied by the forces he has set in operation and left the world and its inhabitants to do as they please without fear of judgment. All history is a contradiction of this falsehood; and Solomon's words ring as true today as when he sat on the throne of Judea: "Rejoice, O young man, in thy youth and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart and put away evil from thy flesh."

Again there are those who seem to think that God doesn't care; that he is indifferent to the moral conduct of people, holding himself entirely aloof from them and giving no thought to their conditions or their character. It's "On with the dance" of merry making and sensuous, selfish living, for they hear not and fear not the thunder of his guns which his wrath will let loose.

It is somewhat the fashion today, to think of God, and perhaps to speak of him, as an amiable sort of weakling who will make allowances and excuses for us, and that in some way we shall be able to get by with our wrong doing. Against all these misconceptions of God, the scripture stands out clear and strong: "God is not mocked." He will not be put in a corner, nor blind folded, nor set aside, nor reduced to a figurehead. His personality stands out in the word and in the world, "I am Jehovah." "Of old didst thou lay the foundation of the earth and the heavens are the work of thy hands. They shall perish but thou shalt endure; yea all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed; But thou are the same, and thy years shall have no end." First or last, first and last, we shall have to reckon with God. You are dealing with him now. He is not to be evaded. He is not mocked; whatsoever a man soweth, that shall he also reap, whether it be to the flesh or the spirit.

### JUST A WORD OF CAUTION.

E. L. Wesson.

I noticed last week that one Bro. in writing against another put a tremendous question mark after the Epistle of James. Would you let me tell an incident so as to help all such writers to be cautious? When the revised version of the New Testament first came out, I called attention to some passages that were left out of the Revised Version such as the eunuchs confession and an angel troubling the waters of the pool, in John five. A month after that, I went to the home of one of the best men in that community, a graduate of the University of Oxford and he said, "Pastor, I am troubled!" I asked the cause. He told me of what I had said, and said to me, "If those texts are spurious, how do I know how many more are spurious? He said, 'I know that critics question the authenticity of the Gospel of John, to me the sweetest of the books in the Bible. How am I to know what is Scripture?' He said, 'I am troubled!' After we had talked a little while, he said, 'Will you let me ask you never again to suggest a question of the authenticity of the Scriptures to the lost?' I said, 'Brother Frank, I never will. The questioned passages do not contradict anything else in the Bible, and the question is only questioning; for nobody can prove that the passages questioned were not written by the will of God. From this on I will preach the Scriptures and not suggest doubts.' James is mighty good reading. It tells us God is the giver of every good and perfect gift. It tells us how God heard Elijah pray, and how he will hear us. It tells us the characteristics of pure religion. Oh, it tells us so much that is good. Let us be careful lest we cause some to doubt who might otherwise reach the kingdom.



# Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

## WHAT'S ALL THIS FUSS ABOUT?

### ABOUT THE MISSISSIPPI BAPTIST FINANCIAL CONDITION.

1. We need for the work of this year to carry on the work that is planned, \$850,000. We have received up to February 12, \$254,321.93. We should receive from now until May 1, \$595,678.07.

### ABOUT WHAT THE MONEY IS TO BE USED FOR

1. Aged Ministers Support, \$11,900.00.
2. The orphan children in Mississippi, \$25,500.
3. For Baptist Hospital work, \$45,050.00.
4. For State Missions, \$161,500.00.
5. For Baptist Education, \$253,300.00.
6. For Home Mission work, \$136,000.00.
7. For Baptist Foreign Mission work, \$216,750.

### ABOUT THE WORK TO BE DONE FROM NOW UNTIL MAY FIRST.

1. The collection of all pledges due.
2. The procuring of contributions from members who made no pledge in churches which put on the 75 Million Campaign.
3. The securing of pledges from members who have been added to the churches since the Campaign was put on.
4. The enlistment of those churches which have not put on the Campaign so as to obtain a generous offering from them.
5. The enlistment of the pastorless churches.

### ABOUT HOW IT IS TO BE DONE.

1. By intercession.—February 27 to March 5 will be prayer week, with March 2 being set apart as a day of prayer in all the churches.
2. By teaching our people from March 6 to April 1. This is to be Enlistment and Stewardship period. During this period man's obligation to God will be emphasized.
3. The month of April will be Loyalty month, during which we shall endeavor to bring every church member face to face with God, with his pledge and his obligation in his hand—not before a campaign or an organization, but before God. In addition to this we should enable him to see a world of darkness and in sin.
4. By means of speakers who will tour the State—Drs. Mullins, Scarborough, Gambrell, Powell and others have already been engaged.
5. By organizing the counties so as to have every church reached during March. This may be done by dividing the country into groups of so many churches and getting men to become responsible for a group each. In this way lay men may be sent to churches which cannot be reached by preachers. This will be the work of the county organizer, assisted by the county layman chairman and the church organizers.
6. By organizing the church in such a way as to obtain an offering from every member. This may be done by having committees composed of members who believe in the work and who have influence with the membership.
7. By having a goal. Keep the quota of the church for this year constantly before the eyes of the church membership. Be satisfied with nothing short of every cent of your quota. Keep it on the wall where every one can see it.
8. By bringing such pressure to bear as will cause the local church and the individual member to feel the weight of the responsibility. Let the member see the trembling hands of the aged minister extended for food, the appalling faces of the orphans of our state uplifted for help, the tears of ministerial students in our colleges who have been told they may have to quit school because funds are not forthcoming, the Baptists of Mississippi failing to make good and the cause of Christ suffering as a result, the Home Board loaded with

debt and crippled in its southwide statesman-like work, and the waiting fields across the seas with missionaries looking to us for support. Even more, the reputation and the honor of a great Baptist denomination is at stake.

### SCHEDULE—THREE-DAY COMMUNITY BIBLE INSTITUTES.

County	Place	Time
Lawrence	Monticello	Feb. 14-16
Attala	McCool	Feb. 15, 16, 17
Madison	Flora	Feb. 15-17
Newton	Union	Feb. 15, 16, 17
Tate	Coldwater	Feb. 15, 16, 17
Pike	McComb	Feb. 21-23
DeSoto	Hernando	Feb. 22-24
Grenada	Grenada	Feb. 22-24
Holmes	Goodman	Feb. 22-24
Simpson	Magee	Feb. 22-24
Winston	Noxapater	Feb. 22, 23, 24
Tallahatchie	Charleston	Mar. 1-3
Webster	Europa	Mar. 1, 2, 3
Carroll	North Carrollton	Mar. 22-24
Coahoma	Lula	Mar. 29-31
Alcorn	Corinth	Apr. 6-8
Hinds	Clinton	Apr. 18-21

### BAPTIST RECORD HONOR ROLL

These churches have put the Baptist Record into the home of every member. When your church does the same let us know and we will add your name to the list. Watch it grow.

CHURCH	COUNTY
Columbia	Marion
Raymond	Hinds
Hattiesburg	Forrest
Immanuel	Forrest
Itta Bena	Leflore
Louisville	Winston
Chalchate	Tippah
New Hebron	Lawrence
Hatchurst	Copiah
Davis Memorial	Hinds
Corinth	Alcorn
Calvary	Winston
Blue Springs	Union
Leland	Washington
Quitman	Clarke
Crystal Springs	Copiah
Union	Franklin
Medenhall	Simpson
New Augusta	Perry
Gloster	Amite
Shugulak	Noxubee
Shelby	Bolivar
McComb East	Pike
Clinton	Hinds
Pine Grove	Pearl River
Oakvale	Lawrence
Oeyka	Pike
Greenville	Washington
Hernandville	Clatsone
Roxie	Franklin
Drew	Sunflower
Como	Panola
Duck Hill	Montgomery
Pittsboro	Calhoun
Brandon	Rankin
Griffith Memorial	Hinds
West	Holmes
Monticello	Lawrence
Bowling Church	Attala
State Line	DeSoto
Port Gibson	Clatsone
Batesville	Panola
Flora	Madison
Sardis	Panola
Magee	Simpson
Forest	Scott
East Moss Point	Jackson

### 1920 MINUTES WANTED

We are still short minutes for last year for the following named associations. Will the clerks or anyone else who has extra copies, please send two copies to R. B. Gunter, Jackson, Miss.

Black Creek, Leaf River, Bethel, Lebanon, Oxford, Chickasaw, New Choctaw, Hopewell, Pearl Valley, Perry County, Judson, Pontotoc County, Kosciusko, Red Creek, Lawrence County, Strong River, Mt. Pisgah, Jefferson Davis.

### WHAT WE CAN DO FROM OUR KNEES.

#### A Day of Prayer.

By L. R. Scarborough.

The Conservation Commission of the 75 Million Campaign at the recent Nashville meeting recom-

mended to the churches of Southern Baptists the observance of an all-day of prayer—Wednesday, March 2nd. That day is the middle of the week of prayer observed by W. M. U. for Home Missions. The women have arranged an excellent program for that day affecting their organizations. It seems to me that it will be wise for the pastors and leaders of the women in the churches to confer about this day of prayer and the two together make out a program seeking to reach the main body of the church, both men and women, making it a distinctive great day for the Kingdom of Christ, closing on Wednesday night with a triumphant and glorious prayer hour.

Nothing is more important now than for Southern Baptists to unite in faith and supplication around the throne of God. It is hoped that the brethren will join the women in making it not only a day of prayer but a day of fasting. This day will not amount to much unless the pastors will go full length for it and seek to enlist the men as well as women.

#### Why Should We Now Pray?

We observe this day of prayer for the following reasons:

1. Because we are commanded to pray, to pray often, to pray without ceasing, and to pray with spiritual importunity.
2. Because our Saviour set us an example. So did Paul, so have the heroes in God's Kingdom in all the past.
3. Because there is much gain in prayer—continued, importuning prayer; much gain in united prayer, gain of the highest sort; gain in victory, in spiritual power, in surrender to God's will, in bringing God with his omnipotent strength into our tasks. All our gains are sanctified in supplication.
4. Because our needs are great and our difficulties mammoth, and can only be met and overcome in the spirit of importuning prayer. We can get rid of our critical mind only by prayer. The hardness of our hearts can be broken by prayer. Liberty is fostered by prayer. Faith comes by prayer. We began our Campaign on our knees and its best conquests have been won from our knees. Our task is very great. We ought to pray it through and we can do it best in a united, Southwide prayer meeting.
5. We need a re-creation of denominational morale, the revival of the sacrificial spirit, a re-establishment of spiritual heroes. And these can be accomplished greatly by an all-day season of supplications.

An all-day prayer meeting in all the churches of the South is sure to result in the coming of a spiritual revival. Souls will be saved, leaders will be encouraged. The covenant-keeping spirit will be built up, divisions will give way and fluent fellowship will run all our hearts together in holy unity.

7. It will put a spirit of victory over difficulty and a confident, restful spirit of peace and conquering optimism and aggressiveness into all of our hearts to pray all day. It will help us to come to our Convention in May with our vows kept, our pledges paid and victory in our hearts.

I urge the brotherhood to see what can be done from our knees.

Southwestern Baptist Theological Seminary,  
Seminary Hill, Texas.

Dr. J. H. Fuller of Hollandale is open for meeting in city, town or country churches. He would be glad for those desiring to have his services to take the matter up with him early.

Speaking of cyclones, have you got storm insurance on your church house. Simply a business suggestion that might save several thousand dollars of mission money, the like of which was spent by our Board last year.

Pastor S. P. Pöag, pastor of Henderson St. church, Cleburn, Texas, could be brought back to Mississippi. Some church looking for a pastor may take it up with him.



## THIRTY REASONS FOR TITHING.

THEO. WHITFIELD, TH. D.

Pastor First Church,  
McComb, Miss.

1. The tenth is the Lord's and not ours.
2. It honors the Lord to give it to Him.
3. It sets a generous example.
4. Jesus is worthy of a tenth.
5. The Kingdom needs that much money.
6. The lack of it sometimes has humiliated the church.
7. Tithing puts system into church support.
8. It is fair to the man who has little or much.
9. Tithing makes giving a pleasure.
10. It makes a partnership with God.
11. It prevents the love of money forming in the soul.
12. It is a safety-valve against penuriousness.
13. The Bible commands tithing.
14. Noted examples of it are in the Bible.
15. When the people withheld the tithe God charged them with robbery.
16. The Bible tells of people being cursed with a curse because they did not pay their tithe.
17. It also states that if an affliction is for this reason, then the payment of the tithe will bring about the removal of the affliction.
18. Jesus said the people did right to tithe even mint, anise and cummin.
19. God claims that all of the money is His, and we are but stewards, but He wants one tenth used in His church.
20. If God gives us nine tenths, surely we should not begrudge Him the tenth.
21. God can smite all ten tenths from a man's hand if he wills.
22. The cheapest thing, in the long run, for a man to do, is to give God a tenth.
23. Nine tenths with God's blessings will go farther than ten tenths without His blessing.
24. Tithing is laying up treasure in heaven.
25. We leave all ungiven tenths behind at last when we die.
26. No tither ever was sorry he tithed.
27. Even if a man lose by tithing, still should he tithe.
28. Though there are sacrificial gifts in the Bible yet no person is ever said to have given too much to God.
29. No contribution of ours was ever as great as God's gift of His Son to us.
30. If God wants us to tithe it is safe to do it and unsafe not to.

Our W. M. S. of Rock Hill Church observed the Week of Prayer and it was so interesting. I feel like this has done our work more good than any other meetings.

Our free will offering was very good for beginners in the work.

Our Sunbeam Band is doing good work and we are planning to grade our Sunday school.

Will be glad when the program for the March Week of prayer comes out.

With love and best wishes to you,

MRS. LUELLA GREENWOOD.

The W. M. U. of Carrollton Baptist Church has just closed a series of the best and most inspirational meetings ever had in their observance of Week of Prayer and Self-Denial for Foreign Missions. The meetings had been deferred because of our new pastor moving in first week in the month and all the members were busy looking after a hearty welcome for Rev. J. T. Upton and family.

Our homes were full to overflowing every day and the spirit of God was truly felt. The programs were splendid and nothing was left off because of members not being present to do their part. Members of other churches attended and contributed to the "Lottie Moon" offering. You will rejoice with us that we now have a pastor living in our midst. We are already feeling a revival of interest in all lines of church work.

MRS. ROBERT GRAY,

Secy. W. M. U., Carrollton, Miss.

## THE PROBLEM OF MINISTERIAL EDUCATION.

It has been frequently stated that Mississippi College has been the greatest one human factor in placing Mississippi Baptists in the numerical lead of other denominations in the state. If this observation be true, there are unmistakable reasons why it is true. There isn't any sort of doubt that the chiefest of these reasons is to found in ministerial education. For a half century and more this institution has been putting its stamp upon our denominational leaders. Through denominational aid many of God's called men have been enabled to take college and Seminary training which had been impossible without the aid. The growing demand in our churches for a trained leadership abundantly justifies our denominational policy of ministerial training.

The denomination ought to know and lay seriously to heart the fact that we are face to face with the greatest problem which has ever confronted this phase of our work. Mississippi Baptists have had thrust upon them, in a vital way, the "problem of ministerial education." Several factors enter into this problem. The first factor is to be found in the increasing number of God-called men who are anxious for preparation for their life work and who are without adequate means with which to do it. Both Mississippi and Clarke Colleges have had to say, "no," to many such. The enrollment of preachers in Mississippi College this session is around the 100 mark and in Clarke around 35. In addition to this many are hearing and replying to the call of God to preach the Gospel—amongst them some of our finest college men. Some other states are lamenting the decrease of men who are giving their lives to the ministry. Special prayer services are held to pray the Lord to thrust forth laborers into the harvest. Our problem is not, what shall we do about the decrease but what shall we do about the increase? We do well to rejoice in this phase of our problem.

The second phase of our problem is to be seen in inadequate housing room. Both colleges have been compelled to turn married students away for lack of houses. A most worthy fellow wanted to enter Mississippi College last week. He is able to make his way this year without aid. But he was unable to get a house in Clinton. It seems to me that adequate house room for preachers at Newton and at Clinton is a vital phase of the problem thrust upon Mississippi Baptists.

The third phase of our problem is to be found in the God-called men who are without high school training, but who are anxious to prepare themselves for larger usefulness. We have advised a number of them to go back to their high schools at home and take courses there before entering college. In some cases they do. In other cases it is most expedient for two reasons: first, men from thirty to fifty years old, oftentimes cannot do the technical work required in high schools and colleges, but they can take a practical training which would greatly increase their efficiency and enlarge their sphere of usefulness. Again such men meet another embarrassment in high school, namely, that of reciting from day to day with children. Many of these men have unusual powers of leadership. Unless something is done for them, the denomination and the kingdom will suffer loss.

The fourth and last phase of our problem to which I call attention is that of inadequate financial aid. This is most acute at this time. Of course it is generally known that 5 per cent of the 24 per cent collected for Christian education goes to ministerial education. Last year, in the midst of financial prosperity, this amount was inadequate to meet the needs. This year under financial depression, the needs cannot possibly be met. A number of splendid men may be forced to withdraw from school. The Convention at McComb authorized our Board of Ministerial Education to lay out their work on a \$10,000 basis. But we cannot hope to get through the usual channels over \$3,000.00. To carry out the Convention's instructions, therefore, would compel our Board to borrow \$7,000. This amount can't be bor-

rowed without involving the members of the Board personally. They are unwilling to do that.

I see three ways of relieving the present situation: first, to call upon our students for unusual sacrifice. We have done this in Mississippi College and the spirit of sacrifice seen in many of our men is heroic. They are willing to go without many of the necessities in order to stay in school. But some may be forced to leave.

Second, individuals who believe in ministerial education, can send special contributions to be used in this direction. Eatables of various kinds can be shipped here for individuals or for general distribution to the married preachers. Will not some one who reads these lines respond in one of these ways?

Third, there are churches adjacent to Clinton without pastors. These churches ought to have pastors. We have some good preachers in college whose services could be secured as pastors. The church would be helped. The work would enable the student to remain in school. I shall be delighted to bring churches in touch with prospective pastors.

M. O. PATTERSON.

## SOME WILD CAMPAIGN REPORTS.

By L. R. Scarborough,

Chairman Conservation Commission.

My attention has been called to some statements and quotations in the public press coming from certain New York sources concerning the 75 Million Campaign and Southern Baptists. Somebody in the North seems to be giving to the Southern press a series of discounting and discouraging statements concerning the 75 Million Campaign and the five year pledges. This propaganda by some unfriendly sources is seeking to discourage and discount Southern Baptists. I wish to give the following statement of facts concerning the Campaign thus far:

The Convention in Atlanta set from May to May as the Campaign year, with the hope that we would come to the end of the first year with \$15,000,000 in cash. It should be remembered that the pledge cards were all dated December 1st and their payments were to begin at that time. From all sources to be credited to the Campaign up to December 1, 1919, we had not received \$1,000,000. During the Campaign not much money was raised, but we raised in cash from December 1st to May 1st on the pledges around \$12,000,000. We all counted that a great victory in cash collected in five months.

If we count that May 1st will be the end of the second year we now are far short of our Campaign pledges, but we have three months in which to meet this deficit, the period in which we get most of our money. This shows that we have a great task ahead. If we count from December to December, the time really in which most of the donors expected to make payments, we have collected more than \$1,000,000 above the first year's quota, and around \$1,000,000 less than the first year's subscriptions. If we count the first year of the pledges, are now only about 5 per cent under the cash due on the first year pledges, not quota, but of course we are under obligations to meet the convention statement of the fiscal year from May to May.

It seems that these facts are not discouraging and in no sense indicate a failure of our five year pledges. Every state and every church should bend its efforts to come to the Convention in May with two years of their pledges paid. If we do this we have got a tremendous task. I trust that the brethren generally will take these quotations from outside and alien sources with due consideration for the purposes they may have in mind, and that is to discount Southern Baptists and tear down their morale rather than to give facts.

As general director of the Campaign and chairman of the Conservation Commission, I say that Southern Baptists in the face of the terrible economic conditions have made a great showing and need not be discouraged, but should remember that the task is great and faith and heroic effort are demanded.

Seminary Hill, Texas.



IMITATIONS

(Continued from page three)

when I tell you that the whole chapter of Matthew 24, some of which I read as our lesson, is left out of this "Shorter Bible." About one-third of the New Testament has been cut out, and it is intended, I believe, to cut down the Old Testament about two-thirds.

One can only conclude that the object of the "Shorter Bible" is an effort to divert attention from the Atonement in the Blood of Christ, and from the Great Hope of the Christian Faith, that is to say the Blessed Appearing and Second Coming of our Lord and Saviour Jesus Christ.

Not a brilliant picture, is it? So different to what many of us once believed and expected. We thought the world, through the preaching of the Gospel—was to be saved; and then would follow the millennium. The Bible, however, does not teach this. The Lesson we read tonight—Matt. 24—makes no such inference, but, on the contrary, declares in most emphatic terms, the very opposite.

Now, the question that concerns every one here, is, to which of the TWO ARMIES do we belong? What Flag are we following?

I ask, are you marching under the Flag of Calvary? The Flag that stands for all that is good, and pure, and right, and noble, and for everlasting Life. The Lord Jesus Christ is the Captain. This Calvary Army, like their Lord, are meek and lowly of heart. When reviled they revile not again; when persecuted and cruelly treated, they resist not. Multitudes of this Army of God have sealed their loyalty to their leader Jesus, and to the Flag, with their blood at the stake in Smithfield, Oxford, and other places in the Old Land; whilst others have been flung into the Arenas in Rome and elsewhere, where wild beasts have torn them limb from limb, amid the maddening shouts of hundreds of thousands of men, and women; and others have been tortured to death in the cruel Inquisition Chambers; their only crime (?) was that they were followers of Jesus Christ, the crucified one. So this noble army of martyrs died "counting not their lives dear unto them"—but their pure souls, made white through the Blood of the Lamb, went soaring upwards to Heaven, through the Flames of Fire; the tortures of the Inquisition, and the roars of wild beasts at the Arenas—mixed with the blasphemies and execrations of wicked men,—to meet their Master and Redeemer, who also died a violent death on the Cross, at the hands of wicked men, that all men through Him might be saved.

Are you marching under this Flag of Calvary? Has your soul been made white through the Blood of the Lamb? If so, "Hold that fast which thou hast, that no man take thy crown." Rev. 3, 11. Hold that Fast!!

NO! Says someone, I am not marching under Calvary's Flag. What a pity! Seeing there is no possible neutral position, You must then be marching under the Black Flag. This flag stands for death. Its leader is the Devil, "the God of this world," who holds the power of death. (Heb. 2, 14). He is the Father and instigator of all evil. His army is made up of men and women of all shades of thought, temperament and false religions.

This army directed by its leader, lighted the fires of the Martyrs; threw the Christians into the arenas; administered the tortures of the Inquisition Chambers; and is responsible for all the diabolical cruelties, outrages, murders, oppressions, and sufferings of all time.

The Devil and some of his army, sometimes don the religious garb. Especially is this so in these days. There is the religious natural man, multitudes of whom believe in God and in religion, but it is a religion in accordance to their own will. These people see no necessity of salvation through the Blood of Jesus Christ. They are good citizens, they do no one any harm—they are satisfied. Like Cain, they offer to God a bloodless sacrifice, which God rejects. So they march under the Black Flag of Death.

The Apostate Teachers explain away the incarna-

tion, the atonement, the resurrection, and ascension of Jesus Christ, and they, with their followers, follow the same Black Flag. Jude 1, 19, says: "These be they who separate themselves, having not the Spirit."

To the Believer I say: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." Luke 12, 32. "Just hold fast."

I ask the unsaved to at once come over on the Lord's side. Time is urgent! The trumpet of God will soon sound! You cannot save yourself! Jesus is your only hope. His Blood alone can wash away your sin! There is no salvation apart from Jesus' Blood. Come to Him NOW!!

"When ye shall see all these things, know that He is near, even at the doors."

THE WORLD'S BIGGEST TASK.

Mrs. Tessa W. Roddy.

Paul said in his defense before Agrippa, "I was not disobedient to the heavenly vision."

Character holds six qualities—truth—obedience—faith—prayer—hope—humility—and courage to overcome—

The person who goes into Missions sets his or hand to the biggest task of all—serving the world in the way that counts—building for eternity. The highest expression of human capacity is found in the person who is working most potently in and for and through the mission idea and ideal. Missions is so vital that all who work for it should be careful to guard it against wrong tendencies—

Missions should have one certain quality—courage to press on until the difficulties have been overcome—

What reward was promised to the seven churches John saw when he was exiled on Patmos? Let's see—to each a different promise—and yet all reaching to the same reward—Ephesus—To him that overcometh, to him will I give to eat of the tree of life which is in paradise of God—

To Smyrna: To him that overcometh he hath the promise that he will not be hurt in the second death.

Pergamos: To him that overcometh to him I will give of the hidden manna—and I will give him a white stone—and upon the stone a new name—which no one knoweth but he that receiveth it—

Thyatira—He that overcometh will I give authority over the nations.

Sardis: He that overcometh shall thus be arrayed in white garments, and I will in no wise blot his name out of the book of life—and I will confess his name before my father and before his angels—

Philadelphia: He that overcometh I will make him a pillar in the temple of my God and he shall go out thence no more—; and I will write upon Him the name of my God—

Laodicea: He that overcometh I will give to him to sit down with me in my throne—as I also overcame and sat down with my father in his throne—

The Seventy-five million Campaign is a mission enterprise and program worthy of people who have been blessed, of God as we people have, and under no circumstances should we fall below the high standard set for this magnificent vision vouchsafed to us by the Holy Spirit, and helped by The Christ who is our joint heir in the inheritance we are to work for. This money is to be spent on our own inheritance, and Jesus is to help in the plan and work. Can we be disobedient to this vision? We cannot be disobedient if we are true. If we have character we will be true, as character hold truth. We will be true if we have faith, as character holds faith in God. We will be true if we pray. Character holds prayer. We will be true if we have hope—character holds hope—"Blessed is the man whose hope is in the Lord," and we know that Paul (and Paul kept this heavenly vision, he was not disobedient) said, "If ye be not moved away from the hope of the gospel" and he also said, "Whereunto I also labor striv-

ing according to His working which worketh in me mightily."

Friend, if you have this spirit working in you "mightily" you will not be disobedient to this vision—this heavenly vision—for it means the gospel to millions of men and women who have now no hope.

And we must have humility that we and our work and our offering may be acceptable in this great plan—and if we have humility we are going to keep ourselves true to this vision. We will be humble in worldly things, and in all ways, that we may be exalted in obedience to God.

And now we must have the courage to overcome—if it means no new suit—if it means no new hat—no new furniture—no new or pretty things for the spring furbishing up, why we must have the courage to do without, as what matter; anything new if we have failed God. He is counting on us, and we, like Paul, must be obedient to the heavenly vision.

If the Holy Spirit has witnessed Jesus as the Son of God to you, you have the Heavenly vision, and you cannot say that you believe that Jesus is the Son of God and joint heir with you in this great inheritance and then let any desire, any pride, any vanity, anything whatsoever hold you back from the fullest obedience to this vision.

When God gave us this Campaign Vision He gave something worth while and something that will have far reaching effects—and we, as His children must be true. And if we are His children we will be true.

And then think about the promise to those who overcome. Read the promises as I have found them given at the beginning of this article.

Seems to me that I would wish to sacrifice everything on earth or anywhere just to claim two of those promises.

Read them all over and see which you would love to claim. I would so love to have the promise to Pergamos—that "hidden manna,"—that "new name"—that would be a secret from all—just God and me—would know. Then the promise to Sardis—the white robes—and the surety that the name will not be blotted out, and that Jesus will confess before His Father. And the last two—Philadelphia and Laodicea—but that would be too wonderful for us to even think about.

Of course we, as belonging to God's people, are a part of the results of these churches, as they sent us the Word of Life—and if we overcome we share in these plain promises. Each individual as each overcomes; that is made very plain in the great vision of John.

But we must overcome—God gives us things to do—and we must do them.

It is quite evident that an underground propaganda is being conducted in this country to establish political relation with the Pope in Rome by appointing a minister or ambassador to the Vatican. Catholics are seeking to make the impression that there is a demand for it on the part of people of all creeds and no creeds. Nothing could be farther from the truth than such an impression. The danger lies in the indifference and supineness of those who are at heart opposed to it, allowing the active Romanists and their tools to put the plan over. Every Christian who loves his country and every citizen who believes in the separation of church and state, and every patriotic organization should speak out against it. England has such a representative at Rome because a large part of the English church is at heart Romanist. France is working toward the same end. There was once a connection between this country and the Pope, be it said to our shame; but nevermore!

Pasator Charles A. Loveless has "gone west," has passed over the river (Mississippi River) but he is very much alive and his church in Shreveport seems to be also. They increased his salary fifty per cent a few months ago, and there have been forty or fifty added to the church since Nov. 1st. The attendance has so increased that they are planning an addition to the church building.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

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Our new slogan is "LOYALTY." The LOYALTY Campaign should run from now till May 1st. However April will be considered the Loyalty Month.

Beloved, let us silently pledge to Him our full allegiance, in prayer, in praise, in work, and in the fulfillment of our every pledge.

Madison County Association has instituted a Circulating Library among the societies. Already it has proved well worth while. Will not other associations undertake this splendid phase of disseminating information; also of giving opportunity for study to the sisters who feel that they cannot afford to buy the books.

The "Loyalty Program" suggested for March 2nd appears on this page. That is the mid-week day of our March Prayer Program. Note the suggestion as to how both programs may be used. And URGE all societies that possibly can do so to give this entire day to fasting and prayer, carrying out both programs as nearly as practicable.

Our President Mrs. Aven, is planning to have both programs carried out in her local society in this way: She is using part of the Loyalty Program each day of the week along with the regular Week of Prayer Program; remembering at each day's service to pray specially for "loyalty to our Campaign."

Among the many new Auxiliaries reported this week, three of them are from Madison Association: New Hope, Sunbeams, Canton, G. A. and Sunbeams. It is a longing desire of our Miss Traylor to have sufficient space to publish each week the list of new organizations. But then that is also a desire of your Secretary. This week we heard from seven. How grateful we are for them all!

## MISSION STUDY BANNER.

At the last meeting, the Central Committee decided to award a banner to the District having made the best record in Mission Study this fiscal year; said banner to be presented at the State Convention in Hattiesburg in April.

I am happy over the interest manifested in all parts of the State in Mission Study.

Now, no society wants to be the cause of her District failing to receive this banner, because of the lack of a mission study class. So much depends upon you, Sister resident; and upon you, Sister Mission Study Leader, in the next three months.

Be sure to report to your State Leader the following facts:

Number holding Certificates; number seal obtained; number first official seals; number second official seals; number classes conducted; number Home Department Members.

The Catechism on Mississippi W. M. U. just sent out from Headquarters in Jackson, gives very definite information for reporting mission study, obtaining supplies, duties of officers, etc. Will not each society avail itself of the advantages of securing this information? If you have not received

copies of this Catechism, send to Miss Lackey for same at once, and study it. Every society should have a Mission Study Leader as one of its officers. Every association should have a Mission Study Leader. Every District has such an officer already; and it is earnestly desired that these six Leaders will work directly through and under the State Leader, who is ready to help her in planning her work whenever she so requests. If such request does not come, then she is supposed to know her work and is doing it.

Food for the mind is just as essential as food for the body. We are building daily the mental calls, which form the character basis of our thoughts and souls. Feed upon the information that may more fully prepare you to help establish the Kingdom of God in this world.

"A book is just a house of thought,  
Where many things and people live;  
Beyond its doors Great Things are taught  
And all its Dwellers give and give.  
So walk right through the Open Door,  
With kindly heart and brain awake;  
You'll find in there a Wonder Store,  
Of good things all for you to take."

MRS. H. J. RAY,  
Mission Study Leader.

## LOYALTY CAMPAIGN PROGRAM.

for

## SPECIAL DAY OF PRAYER AND FASTING.

Wednesday March 2, 1921.

## ORGANIZATION.

Hymn: "Come, We That Love the Lord."

Scripture Readings: Working Together: Ex. 17:8-13; 1 Kings 12:20; Neh. 4:6-20; 1 Cor. 12:12-27.

Five Minute Talk: Organized for Service.

Silent Prayers followed by audible ones that through the harmonious co-operation of the various organizations in the church we may exemplify the spirit of Christ.

Prayer that the children of the church may be organized for service.

Hymn: "Work for the Night, Is Coming."

## INFORMATION.

Scripture Readings: Growing in Wisdom: Luke 2:52; Ps. 111:10; Prov. 15: 32-33; Eph. 3: 17-21; Hab. 2: 14.

Five Minute Talk: Studying to Serve.

Sentence Prayers that we may be willing to devote a part of each day to the study of God's Word and work.

Prayer for those studying and teaching in the various departments of the church's life.

Hymn: "Take Time to Be Holy."

Prayer that the boys and girls may study to serve.

## INTERCESSION.

Scripture Readings: Continuing in Prayer: Ps. 5: 1-4; Mark 11: 22-25; Luke 11: 1-10; Rev. 5:8.

Five Minute Talk: Prayer, the Power-house of Service.

Prayer that the desire of all may be: "Lord, teach us to pray."

Silent Prayers that the young men and young women of the church may through prayer consecrate their lives to service.

Hymn: "Sweet Hour of Prayer."

## ENLISTMENT.

Scripture Readings: Winning for Service: Matt. 4: 18-22; 9: 9; 11: 28-30; Mark 5: 1-20; John 4: 7-14, 28-30, 39-40.

Five Minute Talk: Provoking One Another to Good Works.

Prayer that the whole church may be enlisted for service.

Sentence Prayers for personal enlistment, the hope being that each may silently say: "As much as in me is, I am ready."

Hymn: "Take My Life and Let It Be."

## STEWARDSHIP.

Scripture Readings: Keeping Faith: Gen. 28: 22; Mal. 4: 8-10; Mark 10: 17-27; Matt. 26: 31-46; John 3: 16.

Five Minute Talk: Service through Stewardship.

Prayer that we may know and practice the joy of tithing.

Prayer that all members may realize their obligation to the Lord to pay their campaign pledges as they fall due.

Prayer that the men of the church may lead the church in stewardship.

Hymn: "I Gave My Life for Thee."

## REMARKS:

The above program is recommended for use in all the churches in connection with the Loyalty Campaign, the hope being that March 2, will indeed be a day of prayer and fasting. That day is also set apart as the pivotal day of the March Week of Prayer for Home Missions, when the offering envelopes are to be ingathered. The suggestion is made that the program outlined above be given at the morning session and the Week of Prayer program during the afternoon. To the afternoon program please add the following prayers:

That the whole church may be spiritually quickened by the Loyalty Campaign.

That the church may redeem the campaign pledges for this year.

That the women of the church may faithfully redeem their campaign pledges.

That the young people may do likewise.

The further suggestion is made that at the regular night prayer-meeting service the pastor emphasize prayer as the real power which will enable the individual, the church and the denomination to do its full part in this Loyalty Campaign.

## RALLY IN SUNFLOWER ASSOCIATION.

The following, clipped from the Sunflower Tocsin, gives a fine report of the Rally Day recently held at Inverness:

## W. M. U. RALLY.

Of county wide interest was the splendid rally held at the Baptist Church, Inverness, on Wednesday, January 26, by ladies from the various Baptist missionary societies of Sunflower County. As this was the first meeting held since the organization of the new Association, it was very gratifying to have three-fourths of the societies represented.

A magnificent program had been arranged by the Superintendent, Mrs. J. H. Kimbrough, of Indianola, who presided over the meeting. Much interest was added by the presence of the District-President, Mrs. M. F. Doughty, of Shaw, who spoke hopefully on "W. M. U. Work, 1921."

Other notable features of the program were the address of the Superintendent, the devotional exercise led by Mrs. J. D. Roe, of Indianola, addresses on "Personal Service," Mrs. S. A. Wilkinson of Ruleville, "Young people's Work," Mrs. R. L. Wallace of Inverness, "Stewardship," Mrs. C. S. Wroten of Moorhead and a "Round Table" conducted by Mrs. H. L. Martin of Indianola. Especially enjoyed by all was an address on "The Value of W. M. S. to the Pastor" by Rev. S. A. Wilkinson, Ruleville, and a fine "Demonstration" by the Inverness Sunbeams.

The visitors were entertained delightfully by the ladies' society of Inverness and a sumptuous buffet luncheon served at the church. The day was in every way a pleasant one and all will look forward with interest to the next Rally which will be held at Sunflower.

The following are the officers of the Association Union: Supt. Mrs. J. H. Kimbrough, Indianola; Asst., Mrs. J. W. Lucas, Moorhead; Secy., Mrs. R. L. Davidson, Indianola; Young People's Leader, Mrs. R. L. Wallace, Inverness; Personal Service Leader, Mrs. S. A. Wilkinson, Ruleville; Mission Study Leader, Mrs. O. Eastland, Doddsville; Stewardship Chairman, Mrs. C. S. Wroten, Moorhead.

A Sunday spent in Gloster will refresh your spirit. Pastor Morris treated this scribe like a Christian and his people gave the visiting preacher a most courteous and attentive hearing. They are arranging their budget for the new year and the pastor believes the Record will be included in it.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

Had you ever thought that if you would follow the suggestive program given in the B. Y. P. U. Quarterly each week that you would have good programs all the time. I do not mean that if you will take the Quarterly to the meeting with you and read out of the Quarterly that you will have good programs. I mean if you will plan your programs at least a week in advance and plan to carry out every suggestion that the quarterly makes that you will have varied programs that will be interesting, and programs that all the members will want to come to see and hear, and after all the success of the B. Y. P. U. depends largely upon the weekly meetings. Look to it that these suggestive programs are followed to the letter. You will find that you will have ample material for the meeting.

## Marion County

It was the good pleasure of the state secretary to spend a week in Marion County from January 30 to February 4th, and we herewith submit some of the things that were done during the week.

On Sunday which was a fifth Sunday there was a county meeting of all the Sunday schools and B. Y. P. U.'s of the county. This meeting was held with the Foxworth church and it was some great meeting. Folks were there from all over the county. They came in automobiles, buggies, horseback, muleback and some walked. It was a fine spirit that the people left with and as they went it was with a purpose to go back home and make a better Sunday school and better B. Y. P. U. out of the one they had, and where they did not have one they were to set about to organize one of each and do for their young people what they needed. Then for the rest of the week we had four training schools running, an account of which we herewith give.

## Foxworth

In our faculty for the week we had Miss Fannie Mae Kees of Brookhaven. Every morning at about half past ten Mr. Holcomb, the pastor of the Columbia church, rolled his Dodge car around to Dr. Shelby's where Miss Kees was making headquarters, and off to Foxworth they went where Miss Kees taught the new B. Y. P. U. Manual from eleven to twelve o'clock. The principal of the public school, anxious to do all she could for the spiritual life of her boys and girls under her charge gave a leave of absence for that hour.

**CABBAGE AND ONION PLANTS**—Genuine Frost-proof, grown in the open field at Texarkana, Arkansas. Plants will stand colder freezes than those grown farther south and east. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty plants and each bundle labeled separately with name of variety. Cabbage varieties: Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Onion varieties: White Bermuda, Yellow Bermuda. Prices prepaid parcel post. Prices: 100 for 50c; 200, 85c; 300, \$1.10; 500, \$1.50; 1,000, \$2.50; express collect, \$2.00 the thousand. Full count, prompt shipment, safe arrival and satisfaction guaranteed. UNION PLANT COMPANY, TEXARKANA, ARK.

to all who wanted and would go to the church and take this work in B. Y. P. U. course. There were a number who went and as a result ten successfully passed the test at the close of the study. Bro. Murray, the enthusiastic pastor of Foxworth, entered right in to the work, studied the book and took the test, a worthy example for any pastor to set for his young people. Miss Kees reports that the work of these young people was most enjoyable and she hopes to have the privilege of doing the same thing another year.

## Bunker Hill

Bro. W. W. Kyzar, the district organizer for District Six, was with us during the week and every morning about half past nine his flyver was seen to turn the corner headed toward Bunker Hill church about ten miles away. On the seat with him each morning rode Mr. Wilds. Arriving at Bunker Hill just in time to begin a class in the new B. Y. P. U. Manual at ten fifteen. As it happens the school is located right near the church, and as in the case of the principal of the Foxworth school, the principal of this school was anxious for the young people to get the advantage of this religious work and so turned out his class for a period of an hour and he with the class came over to the church and took the work. As a result there were twenty-four to successfully pass the test, and on Friday we organized what promises to be one of the best B. Y. P. U.'s in Mississippi. Bro. Muse is the happy pastor of this splendid church. The young folks learned to sing the song that we had in the Record last week. Back up your pastor, and they are going to back him up all right.

## Industrial School

It was the happy privilege of the entire faculty to go to the Industrial School, which is about two miles from Columbia, each afternoon at four o'clock. We had all members of the B. Y. P. U. in a class in the new B. Y. P. U. Manual, and it was an inspiration to see the enthusiasm with which these young people entered into the work. On three afternoons Miss Kees entertained the entire school with readings. Miss Kees is especially gifted in this art and the young people delighted to have her with them. Mr. Wilds taught the Manual and there were forty-four to take the examination on Friday afternoon. One afternoon at the request of Bro. Holcomb Miss Beall asked the union to recite the 13th chapter of 1st Corinthians, which they did without an error, and singing but how they can sing. This B. Y. P. U. gave a demonstration at Foxworth at the fifth Sunday meeting.

## Columbia

After the three meetings during the day we headed up in a great training school at Foxworth each at

ART DEPARTMENT  
Blue Mountain College

Some of our friends are not keeping up with us. There are girls in Mississippi who wish to study art, but who do not know what we are offering at Blue Mountain.

Five years ago Miss Elizabeth Hudson graduated from our Art Department. One of her classmates who took the same course was immediately given charge of the Art Department in a prominent college for girls. Miss Hudson went to Cincinnati for a year's study in the great Art Institute of that city; after one year there she decided to take a second year; after the second year she decided to take a third year; during the third year Mr. John Wannamaker offered three prizes to the art students of North America; Miss Hudson took the third prize. At the close of that session she took charge of our Art Department.

Do you want first class advantages in the study of art? You will find them at Blue Mountain. The class has been growing rapidly of late and will overflow when the art students of the state have learned the facts about our advantages in that line. Already Miss Hudson needs an assistant.

I might add that our art teacher is one of our most loyal church members and Sunday School teachers.

Inquire further.

Yours for Progress

W. T. LOWREY, President

training school at Columbia each evening, Mr. Kyzar teaching Training in Church Membership, Miss Kees teaching the Junior Manual, and Mr. Wilds teaching the new B. Y. P. U. Manual. After class work work the three classes came together for a song service and contests. The "Mind Reader" was there one night and caused the folks to marvel at his powers. There were forty-five awards given to those successfully passing the test in the three classes in this school.

It was a great week's work and altogether made possible by Bro. Holcomb, pastor of the Columbia church, who has a county vision for his community work, and Bro. Kyzar who has the district as his field. This is a work that can be done in many counties if the pastor of the leading church will wish it so and plan it so.

## DeSoto

The B. Y. P. U. sends in a report saying they are A1 for the fourth quarter of 1920. Fine for DeSoto. We knew they could do it and thought they would.

Miss Morgan, leader of the Junior Union of Aberdeen, sends in her report for the fourth quarter and it is A1 as usual. Miss Morgan says that there is a report on "other work" coming pretty soon; that they have not been overlooking that side of the work.

Eld. W. W. Spears, of Weston, Neshoba County, is serving two mission stations in Leake county. He was one of four from Neshoba county to attend the worker's confer-

ence at Newton. Eld. W. M. Jimmy, a Choctaw Indian preacher, was another. Bro. Jimmy also attended the Bible Institute at Noxapater.

Levy and Isaacs were stopping at a hotel. "Levy," says Isaacs, "did you take a bath last night?"

Isaac says: "Vy, Levy; was one of dem missing?"

Better to bask in the sunshine of God's love for a season than to live years as one of the agents of Satan.



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Removes Dandruff—Stops Hair Falling  
Restores Color and  
Beauty to Gray and Faded Hair  
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## SOME UNFINISHED JOKES

Jennie N. Standifer.

From early childhood, Billy Darby dearly loved a joke. He not only searched newspapers, magazines and almanacs for them and repeated them with gusto for the entertainment of his friends, but whenever opportunity offered, he put jokes into practical operation, often to the confusion and annoyance of his companions.

One summer morning Billy was whiling away vacation hours running the lawn mower in the front yard. When he stopped to rest, he would take an almanac from his pocket, read jokes and laugh. He found one that caused him to roll over in the grass and, laugh so loudly that Charley Mahoney, who was passing the gate, stopped and asked anxiously:

"Whatever can you be throwing fits about, Billy?"

"Funny things to think about, old boy."

"Glad you find them to mix with your work. Don't laugh yourself dippy."

"Say, Charley,—have you heard what Mr. Turner did this morning?"

"No. Anything funny?"

"Not funny to some folks. He beat his wife up this morning, for sure. Was that funny?"

"Should say not. He ought to be sent to jail, the old rascal. And a deacon in the church, and hasn't but one arm. What was the cause of the fuss?"

"No fuss at all. He beat her up half an hour, and worked the garden before breakfast. See? Ha! ha! ha!"

Again Billy rolled on the grass, and Charley joined in the laugh.

During the forenoon, Billy repeated the joke to a number of passersby. Some expressed surprise and indignation at Mr. Turner's cruelty, but others declared that they were not surprised. They had suspected that the old man was not as good as people thought him. Then came the explanation and laugh.

It was nearly noon when Jack Davis, a young lawyer, came down the street, and Billy hurried to the fence and asked seriously:

"Heard about Mr. and Mrs. Turner?"

"What about them?"

"He beat her up this morning. Awful wasn't it?"

"He is an old brute. She ought to sue him for divorce. What brought about the—"

"Hi there, Jack!" called a man in a

car. "Going to your boarding house?"

"Yes."

"Jump in and ride. I'm in a hurry, but can spill you out at the door."

"Say—Mr. Davis," began Billy, "I ought to explain that Mr. Turner—"

"You can explain later, son," the young man called as he started for the car. "I never walk when I can ride."

The car was out of sight before it dawned that not finishing that joke on Mr. Turner might leave a wrong impression.

That afternoon, when he had the lawn neatly mowed, he went to a dry goods store on an errand for his mother, and took occasion to stop at Mr. Davis' office. The lawyer was not in. That evening Billy tried to speak to the young man over the phone, but he was at the movies. He told himself that he would make the explanation next morning.

Later in the evening Billy's father returned from a visit to a relative on a fruit farm in Alabama with a wonderful offer for the services of a capable boy of sixteen in gathering and shipping fruit.

"You must leave here on the morning train," said Mr. Darby, "and be ready for work day after tomorrow, if you accept the position."

"I'll accept sure, Dad," cried Billy. "The country in July and August with board and salary is the grandest vacation a boy could ask."

Billy was busy packing his trunk until train time next day. After reaching the fruit farm he was so busy learning the work, then packing and shipping the fruit, that he forgot his intention to write Mr. Davis the conclusion of the "beating" joke. He did not have time to read or practice jokes, and the matter passed from his mind.

The day before high school opened in September, Billy went home. He was much gratified with what he had accomplished during the vacation. Not only he had saved almost every dollar of his salary, but had grown taller and muscular. He could pay all expenses for his last year at the Bayport High School, and have enough left for a foot ball suit.

Charley Mahoney slapped him on the back as he entered the school grounds, and asked:

"Have you been growing muscle all summer, Billy Boy? You look as strong as an ox. By the way the boys have been talking about who to elect for Captain of our foot ball team. I believe you will suit to a T."

Billy smiled with pleasure. To be captain of the foot ball team was an honor to which he had aspired since grammar school days.

"You would not mind speaking a word for me to the boys before the election, would you Charley?" he asked eagerly.

"I'll make the best spiel for you, Billy. I have an idea that I believe will help. I'll mention what a fine captain you would make, and then kind of hesitate and tell the joke about the old fellow beating his wife up, only say you beat your dad and perhaps your mother too. It will shock them, and when I tell you only beat them up in the morning the laugh will put them in the right humor for electing you captain."

"I would rather you would not men-

tion that old joke, Charley. Just tell how strong I am, and—"

The gong sounded and the friends entered the chapel.

That evening as Billy, his father and sister Kate, sat on the verandah the boy told of his aspirations to the captaincy of the foot ball team.

"I'll be elected, sure," declared Billy confidently. "And our team is going to win every game on the coast this fall."

"Don't be too sure, son," cautioned Mr. Darby. "Remember how certain Mr. Turner was that he would be re-elected county superintendent of education. Jim Harper beat him at the August primary, although unsuited for the office. Mr. Turner is a one-armed man and it will be hard for him to find work."

"Why did Mr. Turner fail to be elected?" asked Billy uneasily.

"The report got out that he beat his wife, and—"

"That was not true," interrupted Billy. "It begun as a joke."

Briefly he told how he had read the "beating" joke, and the fun it had been to deceive people, and then explained the kind of "beating" it was. He failed to finish the joke when he told it to Mr. Davis.

"It was Jack Davis who started the report that ruined Turner's chances of election, Billy. Unintentionally you have done Mr. Turner a great injury. You must go to him and to Jack Davis also, and correct the false impression, although it will be too late to help Mr. Turner."

Billy did not attend the meeting of the football team the next afternoon. He wanted Charley Mahoney to suggest his name as captain, and make

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a talk about the boy best fitted for the place. The boys would think over Charley's suggestion and be ready for the election Saturday.

Several times that week Billy Darby went to the lawyer's office but failed to see him. He wanted to correct that disgraceful report before his confession to Mr. Turner.

Somehow, popular as he had always been, Billy did not find his schoolmates cordial and friendly as they had been during the previous terms of school. Several times he came upon whispering groups of boys and girls, who scattered when he joined them.

Saturday, after noonday lunch, he was starting to the meeting of the football boys when his sister, Kate, returned from a visit to a friend much excited.

"I have heard such awful things about you, Billy," she cried. "It is reported around town that you beat your father and mother the other day. The football boys were so indignant they held an election last night and you were left out."

"Who started the report, Kate?"

"Charley Mahoney told it a meeting of the football boys just a few minutes before he was called to the city by the illness of his father. What are you going to do about it?"

For a moment Billy was silent. Then he answered bravely:

"I am going to Mr. Turner and confess my part in that miserable joke and ask his forgiveness. Then I will explain to Mr. Davis, and ask Charley Mahoney to do the same before the foot ball team."

"That is the right thing to do my boy," commended Mr. Darby, who was leaving for his office. "I will go with you and be a proof that your beating was not the kind to injure the body."

A car stopped at the gate and Charley Mahoney jumped out and came rushing up the steps of the Darby porch.

"I'm just back from Mobile, Billy," he gasped, and learned at the station about the election of the foot ball team,—and that report about you. You see—I didn't get to finish the joke, as I was called to the telephone, and had to go to Dad. I am so sorry my foolish joke beat you out of being captain of the team, and I will do anything I can to set you right."

"I deserve to be beaten, Charley," Billy said humbly, "but Mr. Turner did not deserve his failure to be elected to office, and I can never make up to him for what people think and say about him."

"I will use my influence to get him work," promised Mr. Darby, "and you boys may do your best to correct that falsehood about him." It will be like finding thistle down that has been scattered broadcast, but the lesson will be worth something to you boys, tempted to enjoy a joke at somebody else's expense."

#### THE GIFT OF HEALING.

We don't know just how old Brother E. A. Rushing is, but we feel sure that he failed to tarry at Jerusalem his allotted time. He has, no doubt, read his Bible diligently, but he has read it

as a "Law student" reads "Blackstone." He argues to gain points, rather than diffuse light and knowledge. He is (to him) on a new road and his visions are so high that he fails to see the pearls, diamonds and gems that are scattered along the way covered with the dust of time and nature. Sin is the precursor of all human ailments, but they are no part of the penalty for sin. "Death" (separation from God) is the only penalty for sin. Sickness, sorrow, pain and even physical death are only the consequences of sin, but all of these followed the entrance of sin, but they bear no part in alleviating the penalty. There was nothing of the kind prior to the entrance of sin into the world and there will be nothing of the kind in the Millennial age when and where sin will be utterly destroyed.

God has had a people; a peculiar people in all the ages and periods of the world, not only as witnesses for Himself, but also as ministers of mercy to suffering humanity, but these people were never congregated together in a church capacity until on the day of Pentecost in that upper chamber where the Holy Ghost descended upon them and filled them unutterably full of the Spirit, power, authority and imparted to them the diversity of gifts promised by the Saviour prior to His ascension. That church still exists, somewhere in its same purity, with the same power, authority and diversity of gifts, now as then and is the body of Christ and He is its foundation and head and the same Spirit is leading, but it is so enveloped and covered by sectism, denominationalism and creedism, that the human eye cannot discern it only as directed by the Holy Spirit. Where two or three are gathered together in the name of Jesus and His Spirit is in the midst, there is a church with all the powers and qualifications as on the day of Pentecost. In a small congregation some of the specially diversified gifts might be lacking. See 1st Cor. 12:4-14; read carefully. David collected and prepared material for the building of the temple, but Solomon builded and finished the structure, so Jesus Christ collected and prepared the material for the church; giving laws governing the same before His departure, but the Holy Ghost (The Comforter) turned out the finished product, giving the promised power and bringing to the remembrance of the disciples the words of the Master. The same God, the same Christ, the same Comforter, and the same church for nearly two thousand years have been co-operating and working harmoniously for the salvation of souls and when Zion travails she bringeth forth sons and daughters. If any restrictions have ever been placed upon the church as to working authority or qualifications of the church or her members since the day of Pentecost, the scriptures are silent on it. Her commission was given by Christ through the interpretation of the Holy Ghost. She was to preach the gospel to every creature and baptize those that believed and the sign to follow them that believe is clearly set forth in Mar. 16:17, 18; the passing of the apostles did not restrict the powers, duties and responsibilities of the church. Solomon with a prophetic

eye saw the church in her glory and beauty and cries out: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" The church is just as fair, just as clear and just as terrible today as on the day of her launching, but it takes an eye like Solomon's to see her in her glory. If she healed the sick, cleansed the lepers, raised the dead and cast out devils in her early life, she can do the same now; age hasn't weakened her, but many of her prostitute imitators are as barren of spiritual life and energy as the Sahara desert is of vegetable covering. The apostle Paul refers to some professors as "Having a form of godliness, but denying the power thereof"; and then advises: "From such, turn away." See 2nd Tim. 3:5; God has given us a law in nature known as "Cause and effect." If the cause is removed the effect is modified if not entirely removed. Human ailments being the consequential effect of sin; that is sin is removed by the blood of Christ then surely effect will yield to the same force that cause did. That which can destroy sin, can destroy anything else. This ends our part of the controversy.

With thanks to the good Editor and the patient readers, we subscribe:  
J. M. HUTSON.

#### MAGEE BAPTISTS DOING THINGS.

Readers of the Record will be pleased I am sure, to be apprised that Magee Baptists are "redeeming the time" as they enter the new year. We were a shepherdless flock from the going of Pastor Sproles early in the autumn, until the coming of our new pastor, Bro. T. J. Moore, who came to us near the beginning of the new year. Bro. Moore found us well rested from our labors and with a keen appetite for preaching, after our three months vacation, so far as having a pastor is concerned.

Our new pastor set himself to the task of organization with zest and a system that wrought well, as evidenced by the splendid fruits borne at last Sunday's service. The board of deacons and finance committee had previously planned the program and made up the budget for the current year. A systematic campaign had been made, under the direction of the pastor, for discovering and enlisting every "Trunk Baptist" in the community. Following these preliminaries, the pastor preached two excellent sermons Sunday to crowded congregations, and at the close of the day sixteen names had been added to our membership—all by letter. And the end is not yet. There are a few names in Sardis yet to be added before the close of this "Trunk Baptist" campaign. The advance campaign reflected likewise upon our Sunday School attendance and interest, bringing us to the highwater mark of 187 present. In the afternoon selected canvassers carried the budget campaign to every Baptist home, bringing back the gratifying report that we are going "over the top" with our program. You will be interested to know, too, that one item on that program is to put The Record in every Baptist home in Magee.

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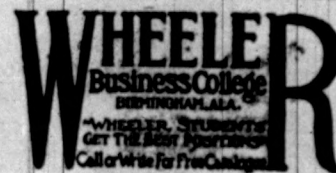
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### NEWS IN THE CIRCLE (Martin Ball.)

The receipts of the Home Board from May 1, 1920, to January 31, 1921, were \$382,080.01, and for the Foreign Mission Board from May 4, 1920 to February 1, 1921, were \$10,465.24. Mississippi has sent the Home Board \$25,253.56 and to the Foreign Board \$50,937.52. This is not all we could have done, but much better than we once did.

The Christian Index tells of the Sunday School at Cordele, Ga. The Fifth Sunday in January the attendance was 703. There were 200 men present. It looks right for our men to take an interest in the Bible school.

The Home Board has secured the services of Rev. T. C. Burrell, of Lithonia, Ga., as enlistment man in Arkansas. He enters upon his new task March first.

A picture of the beautiful church at Jonesboro, Ark., is presented in their church bulletin. The church can "enter into His gates with thanksgiving and into His courts with praise." Dr. Austin Crouch is the popular pastor.

The church at Lufkin, Texas, to which our beloved brother, J. R. Nutt, has recently gone as pastor, raised during the month of January \$922.04. This was raised in the regular way and only \$18.50 for the 75 million campaign. The balance on hand February 1 was \$1,930.50.

We notice in several reports an account of the revival spirit in prayer meetings in several churches. There is much room for improvement along this line in the delta. Where the spirit of prayer is there the revival spirit begins.

It is stated that the laymen of Iowa have put their state Baptist paper in every Baptist home in the state. Somebody has been at work. That kind of labor will bear much fruit.

The announcement has been made that Col. Joseph N. Brown, of Anderson, S. C., has provided in his will for more than \$1,000,000 to go to the Foreign Mission Board, and \$50,000 to the Connie Maxwell Orphanage. That will certainly help the cause along.

Surely it cannot be true that the First church, Fort Worth, Texas, has discarded all quarterlies in their Sunday school and will use the Bible only. It is so stated. Dr. Frank Norris is the pastor. The Bible is the best of books but the quarterlies help to understand it.

Dr. J. B. Gambrell says that he prefers that some other man be elected president of the Southern Baptist Convention at Chattanooga.

Dr. Wm. H. Wrighton, of Valdosta, has accepted a call to the pastorate of Weston Memorial church, Philadelphia. He is a strong man, good pastor and full of religion.

Dr. J. J. Mur, of the Temple church, Washington, D. C., has been pastor of that church for 32 years. He has just been elected chaplain of the United States Senate and will receive \$1,200 a year.

Pastor Bruce Kersey was recently aided in a great meeting at Dripping Spring, Ky., by Rev. J. B. Brunson, of Bowling Green. There were 60 professions of faith and 76 added to the church.

Rev. C. D. Chick, of Salem, Ky., has been called to the pastorate of the church at Lewisburg, same state.

Rev. W. P. Meroney has just closed a splendid meeting at the First church, Paris, Ky. He was assisted by Gospel Singer J. A. Brown. There were 82 additions to the church.

The church at Union City, Tenn., has obtained the service of Rev. A. R. McGee. He is now at work on the new field. His work at McKenzie, Tenn., was very prosperous.

The First church, Danville, Va., has called Dr. J. M. Shelbourne, of Gadsden, Ala. He has accepted and will move at once.

Dr. A. J. Holt, very prominent among Southern Baptists, has been called for life by the church at Arcadia, Fla. He was several years secretary of missions in Tennessee.

Rev. S. W. Kendrick, the successful pastor at Hot Springs, Ark., has been called and accepted the First church, Big Springs, Texas.

"Things are not what they used to be," said the returned soldier as he got up from first meal in a New York restaurant.

"That's one way of putting it," said the waiter as he picked up the nickel tip. "Personally, I don't find much change."

## East Miss. Dept.

### BAPTIST WORKERS AT NEWTON.

The Baptist pastors and other church workers in this part of the State met at Newton February 4, in a conference with each other and Secretary R. B. Gunter to discuss matters relative to the denominational work in general and the collection of the 75 Million Campaign pledges specially.

About fifty of the leading pastors and some few laymen were in attendance. Eld. Owen Williams of Forest was elected chairman and R. L. Breland secretary. Bro. Gunter gave a very inspiring and helpful talk after which the brethren from all parts of the territory represented were requested to tell how best to do the work before us. Many new suggestions were made by the brethren. Not a pessimistic note was sounded in all the meeting. "We are plenty able to pay all our pledges"—"We will pay our pledges"—"Kill the pessimist"—these were the sentiments expressed by those who spoke. If there was a

"doubting Thomas" present he was speechless.

It was a great meeting and will do much to bring up our quota of the campaign work. The Secretary of missions and Bro. H. F. Laurin rearranged in some instances the county organizers and other workers in district 4. A layman was appointed in each county to assist the county organizer in working among the laymen especially. Some of those laymen workers appointed were as follows: For Newton county, J. P. Miley of Newton; Neshoba county, W. D. Cole of Philadelphia; Scott county, Brother Moore; Kemper county, Prof. Simmons of Scooba; Winston county, W. W. Estes of Louisville.

The ladies of Newton Baptist Church prepared a bountiful luncheon for all present in the basement of the church. The thanks of the meeting was unanimously voted for this thoughtful act on their part.

A resolution was adopted calling on the Baptists everywhere to "kill the pessimists in our ranks" by smothering them with doing the things that we have promised and are required to do.

The meeting adjourned with a good taste in every mouth, a good feeling in every heart, renewed faith in our ability to collect all outstanding pledges and a full determination to do it. So mote it be.

### NOTES AND COMMENTS.

Bro. W. A. Sanderson died at a hospital in Meridian February 8,

1921, after several weeks illness. His home was at Philadelphia and he was a member of the Baptist church at Oakvale, Miss. He was 57 years old. He leaves a wife and several children to mourn his going.

The writer assisted Prof. A. C. Hollis to organize a Junior B. Y. P. U. at Deemer church, near Philadelphia, last week. Twenty-five boys and girls gave their names with Bro. Hollis, Philadelphia, as leader.

A Missionary Baptist Church that does not give to missions is falsely named. "Ye are...if ye do" is the way Jesus puts it. Therefore, if ye do not ye are not, is a true inference to draw. So many so-called Missionary Baptist churches need to change their name, or their practice, or else they are a continuous false pretense. How sad!

The County Organizers in Neshoba County are calling a meeting of the leading Baptist workers of the county to meet at Philadelphia in the very near future. The purpose is to select both a preacher and a layman organizer in each beat and to lay out a program by which each church may be reached and helped, stressing specially the day of prayer and worship which the Board is asking each church to observe in the months of March and April.

R. L. Breland.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

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## SUNDAY SCHOOL LESSON

Feb. 27.

Lesson Text: Matt. 25: 14-30.

J. W. LEE.

We have for our lesson the judgment of the Christians, which is one of the three future judgments. The three future judgments are: 1st. The judgment of the Christian's work at the judgment seat of Christ. Rom. 14:10. 2nd Cor. 5:10. 2nd. The judgment of the nations. Matt. 25: 31-46. 3rd. The judgment of the great white throne. Rev. 20: 11-15. These three judgments are not one and the same. They are not held at the same time nor for the same purpose. The judgment about which we study in our present lesson comes just after the marriage of Christ to His bride about which we studied in our last lesson. In our last lesson Christ and His people (or body) were presented to us as a bridegroom and bride.

In our present lesson they are presented to us as a man and his trusted servants.

"For the Kingdom of heaven is a man traveling into a far country who called his own servants and delivered unto them his goods, and unto one he gave five talents, to another two and to another one; every man according to his several ability; and straight way took his journey."

Several things are to be noted here. First: A man is going unto "a far country" to return "after a long time" vs. 14 and 19. Second: He called "his own servants" and delivered unto them his goods. Third: He did not deliver to each servant an equal amount of money. Fourth: The goods delivered to each was not ability, but money according to their ability. Fifth: that he straight way took his journey, depending on them to use the trusted goods in his interest and not their own. That the "man traveling into a far country" is Christ is evident. "His own servants" cannot represent any one but Christians.

That one was "unprofitable" does not change the fact that he was one of "his own servants" and that he received goods "according to his ability" just like the others. Judged by his ability he received as much as the others.

If the profitable servants are Christians and the unprofitable one, not a Christian, then one becomes a Christian by being profitable and not "by grace through faith." Which is a plain contradiction of the scriptures.

"Then he that had received the five talents went and traded with the same and made them other five talents. And likewise he that received two, he also gained other two." Each one doubled his money thus showing equal diligence or faithfulness. While one had received five talents and the other two yet since each had received according to his ability they had therefore received equally when judged by ability. The Master had shown no partiality since he gave each one according to ability. Neither

did the Master show any difference in his reward. Though one had gained five talents and the other only two, yet he gave equal rewards because each had been equally faithful. The reward to each was "thou hast been faithful over a few things I will make the ruler over many things enter thou into the joy of thy Lord."

It was equal amount given to each (measured by ability) equal faithfulness (each gained the same percent) equal commendation ("well done good and faithful servant") and equal reward ("I will make thee ruler over many things").

The reward was not a home in heaven but authority to "rule over many things" can the "ruling over many things" be in heaven? Certainly not. The scriptures nowhere teach that God gives his children authority to rule in heaven.

Note that the Master did not take his children into the "far country" (heaven) to reckon with them, but he came back from the "far country" to the place where the servants had been trading and reckoned with, and rewarded them. Evidently the rewards of the faithful Christian will be here on earth. The time of reckoning will be when Christ returns from Heaven and the rewards will be literal reigning with Christ in the Millennium.

As a further proof that the rewards of the Christian will be rulership with Christ on earth see the parable of the pounds recorded in Luke 19: 12-26. In the parable of the pounds each servant received a pound, but one servant gained ten pounds and his reward was rulership over ten cities. Another servant gained only five pounds and his reward was rulership over five cities. He had proven only half as efficient as his brother whose pound had gained ten pounds and his reward was only half as great. In the parable of the talents an unequal amount was given to each servant but because of equal faithfulness there was equal reward. In the parable of the pounds an equal amount was given each, but because of unequal faithfulness an unequal reward was given, but in each case the place of reckoning or judgment was not in the "far country" but on the return of the Master to the place where the servants had rendered service. And in each case the rewards were rulership according to faithfulness.

The scriptures teach that all Christians will come to the judgment seat of Christ Rom. 14:10, 2nd Cor. 5:10. And that this judgment will be "at the resurrection of the just" Luke 14:14.

And that rewards and not salvation are bestowed for service. 1st Cor. 3: 11-15. And that the degree of rewards is according to the degree of faithfulness and not in proportion to ability. e. g. The two talent man who received the same reward as the five talent man.

"Then he which had received the one talent came and said Lord, I knew thee that thou art a hard man reaping where thou hast not sown and gathering where thou hast not strowed: and I was afraid and went and hid thy talent in the earth: lo here thou hast: at is thine."

He had not sold himself to another master nor destroyed the talent entrusted to him. He did not use the talent for the master's profit and was therefore unprofitable. He believed the master could profit without his (the servant's) efforts, as shown by his language; "reaping where thou hast not sown and gathering where thou hast not strowed." He relied on the power and sovereignty of the master to protect or foster the master's interest without the effort of the servant. The master did not deny that he could reap where he had not sowed and gather where he had not strowed, but he said it was "wicked and slothful" in the servant to take advantage of it. Our anti-mission or Hardshell brethren should learn a solemn lesson here.

The savior's sovereign power to "reap where he has not sown and gather where he has not strowed" is a guarantee that the faithful use of the means and opportunities given us will be fruitful, vs. 27.

"Take therefore the talent from him and give it unto him which hath ten talents for unto every one that hath, shall be given and he shall have abundance, but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth."

His ability was not taken from him. The talent which was given to him "according to his ability" was taken.

He was still the master's "own servant," and because he was his he deals with him as he deserved. His talent was taken away. Why not take it away? It was bearing no interest as long as it remained in his possession. He was denied rulership, even over a few things or even over one city. Why not deny him rulership? He had proven himself unworthy to be trusted with responsibility. His talent was given to him who already had ten talents. Why not? He had proven himself worthy and capable. The master's interest would be safe in his hands. He was cast into "outer darkness." Doubtless we will have to wait until the Savior comes and judges judges his servants to know just what "outer darkness" means. Let us be diligent and faithful while the Savior is in the "far country" so that we may never know by experience what "outer darkness" means. It cannot mean hell, because the scriptures nowhere teach that there will be "born again" or regenerated children of God in hell.

The scriptures reveal to us two conditions at the return of Christ viz: "The brightness of His coming" 2nd Thes. 2:8 and "outer darkness" Matt. 25:30. It is said that Jesus will destroy anti-Christ "with the brightness of His coming" 2nd Thes. 2:8 "The brightness of His coming" may be literal or it may be figurative, but whether literal or figurative it will be entered into by the faithful Christian. 1st John 3:2.

"Outer darkness" may be literal or it may be figurative, but whether figurative or literal the unfaithful Christian will enter into it during

the Millennium. In the "outer darkness" the unfaithful Christian will weep and gnash his teeth. Why not? His identity is not destroyed. His ability is not taken away from him. He has all the ability he ever had. Ability to regret, ability to sorrow, ability to think over his lost opportunities, ability to feel remorse for not using the Savior's gifts for the Savior's cause and glory. Let us as Christians take to heart the great truth that Jesus is coming again and when he does come He will judge the work of all Christians and those who have been faithful in his absence will enter into his joy and reign and rule with Him; and that those who have been unfaithful in his absence will not share his joys nor participate in his glorious Millennial reign.

## A PROTEST

My wife has sent me a copy of the record in which I have just read an article by Mr. Rushing in reply to one by my friend Jordan of New Orleans.

I am writing to express surprise that the Record would publish an article like this, the writer going so far as in his attack on the doctrine of a complete gospel as to deny the inspiration of New Testament writers.

At this time there is a decided tendency to get back to primitive Christianity, its doctrines and its practices.

This writer is especially interested in seeing the Christ exalted in all things—in Health, in Wealth, in Business as well as in Church. Divine healing is as old as the world, as true as God, as useful as salvation, and in the way of redemption.

Let's get away from formality, from doctrine alone, if you please, and practice Christianity—and let's do it in Baptist churches—not leaving it to Christian Scientists, Episcopalians and others the doctrine of the sufficiency of Christ.

With every good wish for the good work I am, very cordially,

G. T. HOWERTON.

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## NUGGETS FROM HOME BOARD WORKERS.

Victor I Masters, Supt. of Publicity. There is a wholesome demand among Southern Baptists for new notes about the actual work of missionaries on the field.

The Home Board is anxious to supply our people with the glad news from its workers. It is not necessary here recount all the difficulties that hedge in our efforts to do this. One of them is the crowded condition of our papers that seems to make it expedient for them to take many stories of this kind. And another is that many valued missionaries of the Home Board are reluctant to write for publication. Still another is the fact that much of the most valuable work in the home field has not in it that spice of novelty which editors and readers in common seek after.

In the hope of overcoming some of the difficulties the Superintendent of Publicity has determined to try the expedient of giving in brief form the story of several workers in one article.

## An Evangelistic Meeting of the Rio Grande.

Evangelistic Singer J. L. Blankenship, in the early part of this winter, found himself engaged to sing for revival meeting at Eagle Pass, Texas. Evangelist R. L. Cole was to do the preaching for Pastor J. H. Benson.

Eagle Pass is on the Rio Grande and is the only town and postoffice of an entire Texas County. The Monroe Street Baptist Church is the only Baptist church in the county. At the beginning of the meeting there were thirty-five members, most of them being children, and not a member owning his home. At the close of the meeting there were thirty-three additions to the Baptist church with a total of eighty-eight professions of faith.

Singer Blankenship writes: "There are several doctors, bankers, and other business men in Eagle Pass who were good Baptists before they came to that town. But they ceased to come to the church after going there. They usually spend Sundays in hunting, fishing or other form of Sabbath desecration. The picture show is wide open on Sundays. Pastor Benson protested to the mayor. That official told him to pick out twelve men for his jury who would shut up the show on Sunday. He could not find his twelve men. The public school building was used often on Sunday nights and week nights for dances.

"Under such conditions our meeting started under a small tent. We had to keep a guard night and day to prevent hostile people from cutting it to pieces. Some soldiers had just arrived at the local military post from Columbia, South Carolina. The boys made themselves helpful in preserving order. One night, when the tent was being stoned, by persons unfriendly to the meetings, these boys stopped them from throwing rocks. Organizations of small boys would pass the tent hollering at the top of their voices. Sometimes Bro. Cole would have to stop preaching until some soldiers would have to go out and disperse the howlers.

"Already the reader will surmise

that the Roman Catholics, who are strong there, were having a hand in this. The Catholics started the gospel meeting would be charged six dollars apiece for being baptized. This was denied from the pulpit, through the press, and at the water's edge, where Brother Cole preached a sermon on baptism. The Catholics did not understand why the Baptists did not charge for baptizing. On Sunday the Priest told his people publicly they owed him more than \$150.00 for mass and for baptisms and funerals.

"Many hundreds gathered on the Mexican and American sides of the river on Sunday where the candidates were baptized. On the Mexican side is the town Piedras Negras Coahuila. Old timers at Eagle Pass said it was the greatest meeting that town had ever known."

## In the North Carolina Mountains.

From his home at Beta, North Carolina, Enlistment worker W. N. Cook went fifty miles to the mountain of Robinsonville. There was no railroad so the minister negotiated his journey on horseback. The first day he rode thirty-five miles. He spent the night with a mountaineer enroute attending the revival that was going on at Panther Creek Baptist church. But here is the rest of the story in the words of Brother Cook himself:

"I reached Robinsonville in time to get my supper Sunday evening and get ready for church. Brother Elliott, the splendid young pastor was on the lookout for me, and received me with open arms.

"A meeting was closing that day at the Methodist church that had been in progress two weeks. The people of the village were tired. I preached that night at the Baptist church. The weather was bad and the crowd was small. I kept up preaching during the week. Pastor Deitz Bryson City come over to help us. The preaching was largely an effort to teach the church concerning its local obligations and duties.

"Well, we appointed a committee of twenty. We sent them out to make a survey. Our revival continued and many were saved. Twenty-three joined the church for baptism and others came by letter. Enlistment and revival went hand in hand. Souls were saved in homes while the committee was present to get pledges for the pastor's support. They had never seen it after that fashion.

"With a membership of 110,127 made pledges. Last year they had paid the pastor \$65.00. When our reports were tabulated we found that more than \$500 had been pledged for the support of the pastor. That survey discovered a lot of other things, among which was that there were more than 100 people in the community inclined to be Baptist who were not members of the church."

This story is in some respects devoid of the flavor of romance. The results attained were such as need to be attained in about 20,000 of our 25,000 churches. And it is of tremendous importance that they shall be attained. If Baptists shall render this service they will far more than double their effectiveness in making America Christian!

Dr. W. W. Hamilton, assisted by

Evangelists of the Home Board staff, recently closed a blessed evangelistic campaign in Laurens Association, South Carolina. There are two flourishing and growing towns in the Association and other smaller ones. But a very large part of the work was done in the country churches.

In reporting the results of the meeting which included an increase of nearly 400 to the membership of the churches, Dr. Hamilton calls attention to several things that are worth passing on, as follows:

"1. The country churches have almost as good meetings in the winter season as in the summer, if they will simply take hold, as a number of the rural churches did in this meeting. Some of the churches that were most signally blessed were out in the open country.

"2. This Associational Campaign enables the Evangelistic Department again to emphasize the fact that Home Board Evangelism reaches all classes of our Southern Baptist churches. City campaigns are more advertized in the press than are rural campaigns. This does not indicate that the Home Board Evangelists are doing most of their work in the cities. A recent survey in which each evangelist gives his word in this respect during the past year, shows that a large part of the work is done in the country.

"3. Home Board Evangelists preach in small and obscure churches just as readily as they do in large and prominent churches. Moreover, our strongest men often work in small churches. Furthermore, the Spirit of the Lord enables this splendid group of men to take either the prominent or the obscure service without breaking the point of fellowship between them. This is more than obtains between the churches themselves. But it is a kind of service worthy of Baptists.

"4. The time has not been, when the Department of Evangelism of the Home Board ever turned its back upon needy places. There are not enough men to supply the demand either in the weak or the strong places, but we propose to help the weak along with the strong. Both need the blessings of God. Both need to win souls.

"5. We are getting ready for two great city campaigns next spring, after conducting a State-wide campaign in Florida. The Florida work will touch most sections of the State. The first city campaign will be in Atlanta, and all of the fifty evangelists of the Home Board will be engaged. The second will be in Birmingham, where a great meeting was conducted a year ago by the evangelistic staff. Later in the summer we will have a State-wide campaign in Georgia."

VICTOR I. MASTERS.

Baptist Home Mission Rooms,  
Atlanta, Georgia.

## COMPENSATION.

Bro. Whitten's words on "Burying Our Dead" in the Record of 27th Inst., are timely, and any one with common perception, and observation of present day practices will know that the article was written for the purpose of touching on "Compensation for Service" rendered.

Now, I want to take issue on one point—not for the sake of controversy, but that we may face facts. The

preacher does not bury the dead. In all my life I have never yet seen a preacher assist in digging a grave, handling the remains, or covering up the dead. In days gone by, when they had to saddle "Old Becky" or hitch up "Dobbin" and go some miles perhaps, to comfort, and help a neighbor, friend and brother in distress, they may have done those things, but those were days when it seems that God called more real men to the work of ministry than at the present day—the Bro. mentioned present day practices.

From a humanitarian, as well as a christian standpoint we are expected to bury the dead "without money and without price" and why not, the preacher shares his part just as others are expected to do, except in instances of undue expense.

The custom of today is, that the preacher stand—almost as stiff and tearless as the body before him—until the proper time for a few words of scripture to be read, a few remarks to be made, and a short prayer offered, for which service he is to be remunerated, when in fact other friends and neighbors have performed the more necessary duties without so much as a thought of being remembered financially. In the scriptures we are told that the disciples took their dead, wrapped their bodies and buried, or put them away. We trust that our preachers count themselves disciples.

## Cabbage Plants

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## "HEALING THE SICK" AGAIN.

In Bro. Jordan's onset he made these confident but reckless assertions: That Christ made an atonement for our sickness upon the cross, that the gospel offers healing of the body to believers and that if we accept healing according to his word we will never be sick any more. Bolting his argument down to basal facts it means that Christ redeemed our bodies at the same time and by the same act upon the cross that he redeemed our souls and that we are saved from sickness by the same act of faith and at the same time are saved from sin. The logic of this situation forces the brother to this conclusion which he may not be willing to take but which he cannot avoid, that our bodies are regenerated at the same time and by the same act of the Holy Spirit that our souls are regenerated. For does he not argue that sin and sickness are inseparable, that "Christ atoned for both by one act upon the cross" and that both remission of sins of soul and healing of the body are essential parts of the Gospel? Since our souls can only be saved from sin in regeneration, it follows that our bodies cannot be saved from sickness except in regeneration. And since he makes Siamese twins of these two things and refuses to separate them for any purpose he cannot escape the fatal conclusion that our bodies are regenerated at the same time our souls are regenerated. The scriptures tell us plainly (Tit. 3:5) that we are saved by the washing of regeneration and renewing of the Holy Spirit, then it follows that if we receive healing of the body in the same way that we do remission of sins, as the brother so firmly contends, our bodies must be regenerated and renewed by the Holy Spirit at the same time we are healed. And as he argues that we may be healed, not only of our present sickness, but of all future sickness as well, if we trust Christ for it, then our bodies are regenerated and saved through the "efficacy of the gospel" and not the resurrection to which the scriptures every where refer it.

His position here, when fully stated is in complete accord with the Pentecostal or Holy Roller movement and in absolute discord with the fundamental principles of Baptist faith and practice so far as I know them, and unless he gives it up he ought to go over to them and cease his effort to bring division and strife into the Baptist camp.

Now I want to show you that this Holy Roller theory that has been surreptitiously introduced among us and of which Bro. Jordan and others seem to be so enamored and so ready to champion is a pious fraud and contradicted by every passage of scripture that speaks upon the question directly or indirectly. They are a unit on these important facts that these old earthly bodies of ours are corrupt, sinful, condemned and must sicken and die or be destroyed at the coming of Christ; and that each Christian will be given a new body at the resurrection; Two ideas could be no further apart than the one Bro. Jordan advocates and the one recorded in the scriptures. Not a single passage connects the redemption of the body with the cross

where Bro. Jordan places it, but every one of them without a single exception refers it to the resurrection. Bro. Jordan's theory if it were true would not only take away all sickness and bodily affliction from the believers, but would also preclude the very idea of death and of the resurrection and of any change on the body at the coming of Christ. Death is a result of the sickness and decay of the body. The sickness and death of every saint furnishes a complete refutation of this theory. If his words that those who accept healing according to his word will never be sick any more and that sin and sickness are closely related mean anything they mean that the poorer grade of unbelieving Christians are even sick and suffer bodily afflictions; whereas it is well known fact that many Christian men and women of the noblest and purest lives have been at the same time great and patient sufferers from disease, while many men and women indifferent and even sinful lives even infidels have enjoyed long lives and almost immune from afflictions. In these things we are or have no advantage over other folks—Long life and good health is no part of the Christian covenant. We are every where pointed to the future life for our blessings. As the Apostle says: 1st Cor. 15:19: "If in this life only we have hope we are of all men most miserable." This shows that we have no advantage even over the unbeliever in the things that pertain to this life. The same Apostle tells us also (Rom. 7, 23-25) that these earthly bodies of ours are still in bondage to sin, under condemnation of death and must be redeemed in the future. If Christ had made atonement for them upon the cross, as Bro. Jordan contends then our bodies should be saved from suffering and death when we accept this atonement, but the facts stated here by the Apostle that sin still reigns in our bodies; that they are still in bondage and have not been redeemed and we must look to the future and not back to the cross; nor even to this present life but to the coming of Christ for their deliverance makes hash of his theory; Bro. Jordan says Christ atoned for both healing and remission and made both essential parts of the gospel and argues against any separation between them but you can not help but observe the great contrast and separation that the scriptures here maintain. The soul is redeemed upon the cross (Tit. 2:14) regenerated by the spirit (Tit. 3:5) pardoned and saved through the instrumentality of the gospel (I. 16) and shall never die (Jno. 5:24) but the body is not redeemed, is not regenerated in this life; is not offered salvation by the gospel but must wait the coming of Christ from heaven, for its deliverance from the bondage of death (Phil 3:2 and 21) But the apostle is more specific, if not more conclusive in his great argument in the 8th chapter of Rom. 8, 18 to 26.

Here he states that we are to suffer affliction in this life (V. 18) that our bodies are left in bondage to sin and death (V. 20), that we must not look to calvary for the deliverance of our bodies, but to the resurrection; (V. 19: 21) that all creation groans and suffers together (V. 22) and that Christians suffer with the rest of the world; having no advantage except the hope

of the resurrection (V. 23). He speaks here of Christians having received the "first fruits of the Spirit"; evidently the regeneration of the soul, suffering in the body as they wait for the redemption of the body; evidently the regeneration of the body (V. 23) the second "fruits of the Spirit." He assures us that while suffering and waiting for our release from these dead bodies, (Rom. 7:24 and 25) that we have the help of the Spirit for all our "infirmities" (V. 26) Bro. Jordan says that "Christ bore our infirmities upon the cross" and takes them away from all who "believe according to His word" but we find here that Christians had to still suffer them in Paul's day, A. D. 60, and are promised help of the spirit to help them to bear them for themselves. I wonder why he wanted these Roman brethren to continue needlessly to suffer in the flesh until the resurrection and thus leave a wrong impression on the rest of us, when he might have stopped the whole thing by preaching Bro. Jordan's "full gospel" to them? Paul never said one thing about Christ's bearing them for us on the cross nor does he say the Spirit is to take them away from us but help us to bear up under them and suffer patiently while we wait for the coming of Christ who will "deliver us from these dead bodies" and give us new bodies fashioned after his glorious body.

In conclusion, let me say that nothing which I have said on this question should be construed as meaning that I am opposed in any sense to taking our affliction to God in prayer. Every Christian may "come boldly to the throne of grace and find help in time of need." God may in his own way as it pleases him, heal even our bodily ills as he did in the case of Hezekiah 2 K. 2: 1 to 8, or he may as in the case of David's child, 2nd Sam. 12:15, 18, or as the apostle Paul's 2nd, 12:17, 7 to 9, but it is all a matter of special favor and grace for God has made no provision for these bodies except the resurrection. He certainly never put healing in the hands of a so-called believing ministry or priesthood. Let's take God's word for this matter and drop this heresy now for "if the camel once gets his head in the tent he will thrust in his body also."

E. A. RUSHING.

## RESOLUTIONS OF RESPECT IN REMEMBRANCE OF MRS. CHINA ISHEE.

Whereas, Mrs. China Ishee was a loyal member of the Baptist church, and whereas, by the wisdom of an al-wise God, the spirit of this dear Christian took its departure for a better world.

Therefore, be it resolved:

1. That we deeply sympathize with the bereaved family in the loss of a faithful wife and loving mother.

That we not only feel the keen loss of a faithful friend and neighbor, but a splendid Christian character of high standard.

That, tho we miss her from our midst, we humbly bow to the will of God, knowing that whatsoever he doeth, is for the best.

That a copy of resolutions be sent the sorrowing family, a copy be sent The Baptist Record, and a

copy be spread on our minutes. A loving mother, so true and kind, No one like you on earth we will find.

For us you always did your part, But you left us with a broken heart.

MRS. E. L. REYNOLDS,  
MISS STELLA PUCKETT,  
MRS. J. C. MCGEE,

Committee.

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